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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

## OLD DIARY LEAVES.

ORIENTAL SERIES NO. XX.

**H.** P. B.'s rheumatic fever continued several days, causing her agonizing pains: the arm swelled to the shoulder and she tossed about night after night, despite the devoted and unselfish ministrations of her physician, Dr. Avinas Chandra Banerji, of Allahabad, who won all our hearts by his kindness and patience. The first sign of her complete convalescence was her going with me to a big shop and buying a lot of things! At a ceremony of initiation of new candidates, on the 24th December, some of her melodious astral bells were rung, to the surprise and delight of the persons present.

During our brief stay with the Sinnetts a number of notable visitors called and we enjoyed many hours of improving conversation with Prof. Adityram Bhattacharya, the erudite Sanskritist, and others, upon Indian Philosophy. I lectured two or three times to large audiences and, H. P. B. having now quite recovered her usual health, we took train for Bombay on the 28th December and, without adventure, reached home on the 30th. The last days of 1880 were thus passed in our new bungalow, "The Crow's Nest", on the rocky slope of the hill of Breach Candy. It had been selected and taken for us in our absence, and we were charmed with its spacious, high-studded rooms, its large verandahs and its extensive views of sea and land. Since the beginning of the year 1879, we had been living in the thickly settled Indian quarter of Girgaum Back Road, in a grove of palms where the sea-breezes scarcely penetrated, and the shift to the new locality was delightful. A special advantage was that the number of our casual visitors became so much lessened, by reason of our distance from the centre of population, that we found time for reading, and I find my Diary contains frequent references to this fact. We occupied our new premises until December 1882, when our Head-quarters were permanently established at Adyar. The proper rental of the bungalow, was Rs. 200 per mensem, but we got it for

Rs. 65 because of its evil reputation for being haunted. The alleged ghosts did not trouble us, however, save in a solitary instance and that was quickly disposed of. One night I had gone to bed and was dropping asleep, when I felt one corner of my *charpai* being lifted, as if by some one standing in the thickness of the wall, which it was touching. Instantly recovering my full consciousness, I pronounced a certain Arabic word of power, that H. P. B. had taught me in New York, and the cot was replaced on its legs and the meddlesome spook decamped and never troubled me more.

The New Year came in and found me writing at my table until 2 A.M., editorial articles for the *Theosophist*. The early weeks of the year were rather uneventful as a whole, although we were brought into friendly or unfriendly relations with certain personalities. The writer of that since well-known treatise, *The Elixir of Life*, a Mr. Mirza Murad Ali Beg, came to us on the 20th January, for the first time. He was of European birth, a scion of the old Hampshire family of the Mitfords, which has produced several noted writers, including Mary Russell Mitford, authoress of "Our Village" and other works. This young man's grandfather had come out to India with some Frenchman, and served under Tippoo Sultan. When that cruel and sensual chieftain was killed, Mr. Mitford took service with the East India Company. His son was born at Madras, and among other eccentricities turned Mussulman, and, when we met him, was in the military employ of the Maharajah of Bhaunagar as "Chief Cavalry Officer"—practically a sinecure. His had been a wild, adventurous life, more full of misery than the opposite. He had dabbled in Black Magic, among other things, and told me that all the sufferings he had passed through within the preceding few years, were directly traceable to the malign persecutions of certain evil powers which he had summoned to help him get into his power a virtuous lady whom he coveted. He had sat, under the instructions of a Mussalman black magician *guru*, in a closed room, for forty days, with his gaze fixed upon a black spot on the wall, in which he was told to imagine the face of his intended victim, and repeating some hundred thousand times, a prescribed mantram, in half Arabic half Sanskrit. He was to continue this until he should actually see the lady's face as if alive, and when her lips moved as if to speak, she would have been completely fascinated and would come to him of her own accord. All this happened as foretold, his nefarious object was gained, the woman ruined, and he himself fell under the power of the bad spirits whom he had not the moral strength to dominate after having accepted their compulsory service. Certainly, he was a distressful person to be with. Nervous, excitable, fixed on nothing, the slave of his caprices, seeing the higher possibilities of man's nature yet unable to reach them, he came to us as to a refuge, and shortly after took up his residence in our house for a few weeks. A strange-looking creature for an Englishman, he was. His dress was that of a Mussalman throughout, save that he had his

long light-brown hair tied up in a Grecian knot behind his head, like a woman. His complexion was fair and his eyes light blue. In my Diary I say that he looked more like an actor made up for a part, than anything else. The writing of the *Elixir of Life* occurred some time later, but I may as well tell the story while he is under my mind's eye.

From the time that he came to us he seemed to be engaged in a strong mental and moral conflict within himself. He complained of being dragged hither and thither, first by good, then by bad influences. He had a fine mind and had done a good deal of reading; he wanted to join our Society, but, as I had no confidence in his moral stamina I refused him. H. P. B., however, offering to become responsible for him, I relented and let her take him in. He repaid her nicely, some months later, by snatching a sword from a sepoy at Wadhwan Station, and trying to kill her, crying out that she and her Mahatmas were all devils! In short, he went mad. But to return. While with us he wrote some articles which were printed in the *Theosophist*, and one evening after a talk with us, sat himself down to write on the power of the will to affect longevity. H. P. B. and I remained in the room, and when he began his writing she went and stood behind him, just as she had in New York when Harisse was making his sketch of one of the Masters, under her thought-transference. The article of Mirza Saheb attracted deserved attention on its appearance (see *Theosophist*, III, 140, 168), and has ever since ranked as one of the most suggestive and valuable pamphlets in our Theosophical literature. He was doing well and there was a good chance for him to retrieve much of his lost spirituality if he would only stop with us; but after giving his promise to do so, he obeyed an irresistible impulse and rushed back to Wadhwan and to destruction. His mind did not recover its equilibrium; he turned Roman Catholic, then recanted back into Islam, and finally died and was buried at Junagadh, where I have seen his humble tomb. His case has always seemed to me a dreadful instance of the danger one runs in dabbling with occult science while the animal passions are rampant.

I shall run rapidly over the events of 1881, and note only two or three that had intrinsic importance. The case of Damodar was one of them. When this dear young man joined the Society and put his heart into the work, he got from his father permission to live with us, irrespective of caste restrictions and as though he had taken the vows of the Sannyasi. The Father and an uncle were also active members at that time. According to the custom of Guzerati Brahmins, Damodar had been betrothed in childhood, of course without his consent, and the time arrived when he would have to take up the married life. But his sole ambition in life was now to lead the existence of the spiritual recluse, and he viewed marriage with the greatest repugnance. He felt himself the victim of custom and was passionately eager to be freed from the abhorrent contract so that he might become a true *chela* of Mahatma K. H., whom he had seen in his youth, and again after

coming to us. His Father, a wise and high-minded man, at last consented, and Damodar assigned over to him his share of the ancestral estate, amounting, if I rightly recollect, to some Rs. 50,000, on condition that his child-wife should be taken to his Father's house and comfortably maintained. This arrangement went on all right for a time, but when Damodar had become completely identified with us, and had even gone so far as to become a Buddhist with us in Ceylon, the family revolted and began a persecution to compel the poor boy to come back into caste. This he would not do, and the result was the withdrawal of his relatives from the Society, and their waging a not very reputable war against us, innocent objects of their anger, in the shape of scurrilous fly-sheets and other attacks on our reputations, which were printed and circulated by somebody or other at Bombay. One particularly slanderous one, I remember, was circulated to my audience on the occasion of a lecture at Framji Cowasji Hall. A copy was handed me as I was entering. Reaching the platform I read it and, showing it to the audience, laid it on the floor and put my foot on it, with the remark that that was my answer to our unprincipled calumniator, whoever he might be. The burst of applause that followed showed that no more need be said, and I proceeded with my discourse.

Damodar remained with us in the most intimate friendship, working with ceaseless devotion and absolute unselfishness until 1885, when he went from Madras to Tibet *via* Darjiling and is still there, in training for his future work for mankind. False rumours of his death in the Himalâyan snows have been circulated from time to time, but I have excellent reason for believing that he is alive and well and in due time will return. His bereaved Father died soon after the unpleasant breach between them, carrying with him all our respect and best wishes.

It had been arranged that I should return alone to Ceylon and begin the collection of a National Education Fund to promote the education of Buddhist boys and girls. The scheme had—as H. P. B., assured me—the full approbation of the Mahatmas, and her own concurrence had been strongly expressed. Thereupon I had written to Ceylon and made all necessary arrangements with our friends. But, on the 11th February, as it seems, H. P. B. fell out with me because I would not cancel the engagement and stop and help her on the *Theosophist*. Of course, I flatly refused to do anything of the kind, and as the natural consequence she fell into a white rage with me. She shut herself up in her room a whole week, refusing to see me, but sending me formal notes of one sort or another, among them one in which she notified me that the Lodge would have nothing more to do with the Society or myself, and I might go to Timbuctoo if I liked. I simply said that my tour having been fully approved of by the Lodge, I should carry it through, even though I never saw the face of a Master again; that I did not believe them to be such vacillating and whimsical creatures; if they were, I preferred to work on without them. Her ill-temper burnt itself out at last, and on the 18th of that month, she and I drove out in the new carriage which Damodar

had presented to her! A Master visited her on the 19th and exposed to her the whole situation, about which I shall not go into details, as all has turned out as he forewarned us. On leaving, he left behind a much-worn gold-embroidered head-covering, of peculiar shape, which I took possession of, and have until this day. One result of this visit was that on the 25th of the month, she and I had a long and serious discussion about the state of affairs, resulting—as my Diary says—“in an agreement between us to re-construct the T. S. on a different basis, putting the Brotherhood idea forward more prominently, and keeping the occultism more in the background, in short, to have a secret section for it.” This, then, was the seed-planting of the E. S. T., and the beginning of the adoption of the Universal Brotherhood idea in more definite form than previously. The wording of the paragraphs was entirely my own, and is quite open to alterations.

I have recorded in the entry for one of those days, an admirable description of the potential re-appearance of latent images of past things, which I found on reading that wonderful book “The Dabistan.” Says “Abu Ali, the prince of physicians, (whose spirit may God sanctify)

“Every form and image which seems at present effaced,

“Is securely stored up in the treasury of time—

“When the same position of the heavens again recurs,

“The Almighty reproduces each from behind the mysterious veil.”

These latent images are those which Buchanan’s psychometers can see and describe on being put into connection with the foci of *Ākasha* wherein they are lying latent.

I sailed for Ceylon on the 23rd April, in company with a Mr. Æneas Bruce of Scotland, a veteran traveller and most amiable gentleman, who had joined our Society. We reached Point de Galle on the fourth day and were received with much enthusiasm. Our leading colleagues came aboard with greetings and garlands and escorted us to the shore, where over 300 Buddhist boys of our first-established school were standing in line to welcome us. White cloths were laid from the landing for us to walk upon, and there was a brave show of greenery and flags, with no end of cheers and joyful acclamations. A great multitude of people were there to follow our carriages to the school-house, an upper-storied building on the Harbor beach, where rooms had been fitted up for our accommodation. As usual a number of yellow-robed monks, headed by the venerable *Bulâtgama Sri Sumanatissa*, Chief Priest of the principal temple of Galle, were there to welcome us with their chantings of Pali *gāthas*, or verses.

The main object of my present visit was, as above stated, the raising of an Education Fund and the rousing of popular interest in the subject of education generally. To effect this I needed the co-operation of all the principal priests of the Island; if I could get about eight or nine men on my side the rest would be a mere matter of detail. These men were H. *Sumāngala*, *Dhammalankāra*, *Wimalesāra*, *Piyarātna*, *Subhuti*, *Potuwila* and *Wéligama*. Then there was *Megittuwatte*, the “silver

tongued orator," incomparably the finest speaker in the Island, to be dealt with, but not like the others. He had been for very many years a Thera, or ordained monk, but for certain irregularities of conduct had been reduced to the lower rank of *samanéra*. This group of intellectual men swayed all the power in the two 'sects' recognized among them, the Siam and the Amarapooa. As I have elsewhere explained, there is no difference whatever, of dogma, between these two Sinhalese Buddhist 'sects,' only that of the sources of their respective ordinations. The Siam priests had got ordination from that country at a past epoch, when civil war had well nigh uprooted the religion of the Buddha in the spicy island. Hindu Tamil invaders had overturned the indigenous Buddhist sovereign, destroyed their finest temples, and burnt their religious books, by stacks "as high as the tops of the cocoanut trees." In this crisis, upon the expulsion of the foreign dynasty and the re-establishment of the proper sovereign, his eyes were turned to Siam, and an embassy was sent to that Court to ask that holy monks might be lent to re-ordain the remaining Sinhalese monks. This request being complied with, the result was the establishment of the new Siam sect under Royal patronage. Much later, when postulants of lower castes were denied ordination by the aristocratic Brotherhood, of the *Willalla* caste mainly, they sent delegates to the king of Burma, whose capital was then at Amarapooa, to seek for ordination. Succeeding in their object they returned, fully ordained *bikshus*, to Ceylon, and the new "Amarapooa" sect sprang into existence. As usual among theologians, there was no fellowship between the two bodies; they never worked in concert, whether sitting in Council, exchanging religious services, or jointly appealing to the people. All this was too absurd to me for tolerance, and as I found myself on equally good terms with both sets of leaders, I determined, if possible, to bring about cordial co-operation for the good of the religion as a whole. There was then just arising a third sect, a schism, in the body of the Amarapooa sect, headed by a monk of great force of character, fine education and quenchless energy. His name was Ambâhagawatte and he called his sect the Ramanya Nikâya (I spell it as pronounced). His rallying cry was, of course, Reform: the priesthood had become lazy, unobservant of their duties, the religious education of the people was being neglected; there must be a change. He set the example of austerity of life, observing strictly the rules of Vinâya, and requiring the same of those who chose to follow him. From the start he made an impression, his sect gradually grew strong and, although he has been dead several years, it has prospered and now embraces a large body of zealous and able monks, and devoted laity. I had to bring these various threads of power into one strong tie of union, and set myself to accomplish the purpose. Beginning with personal interviews with the leaders, and getting their individual promises of help, I took the lecturing field, moving from village to village in the Western Province, of which Colombo is the chief town and

centre of influence. First, Mr. Bruce and I wrote a couple of popular tracts for campaign purposes which, after being submitted to the priests in Sinhalese translations, were printed and put in circulation. The Missionary party were not idle, you may be sure. Private slander, open abuse, absurd attacks on Buddhism, and the copying of foreign scurrilous articles against the Society and its Founders, were the order of the day. The poor schemers had not the wisdom to see that, since the Buddhists had accepted us as their champions and co-religionists, the more we were abused and denounced, the stronger grew the popular love for us: we and they being fellow-sufferers in a common cause.

Finding out the shocking ignorance of the Sinhalese about Buddhism, I began, after vainly trying to get some monk to do it, the compilation of a *Buddhist Catechism* on the lines of the similar elementary hand-books so effectively used among Western Christian sects, working at it at odd times, as I could find leisure. To fit myself for it I had read 10,000 pages of Buddhist books, of course in English and French translations. I finished my first draft on the 5th May, and on the 7th took it with me to Colombo. That evening the High Priest, Sumāngala, and Megittuwatte, came to discuss my scheme of the Education Fund. After several hours' interchange of views, we agreed upon the following points, *viz.*, that it should be a Fund for the propagation of Buddhism, that there should be Trustees, that we should sell subscription tickets or Merit Cards of various denominations, that the money should be deposited in the Post Office Savings Bank, and that Megittuwatte should go on a tour with me. I got Sumāngala to consent to issue an appeal to the Buddhist public, for the Fund, and to endorse me as its collector. From the Government blue books we discovered that 8 out of 11 of the schools in the Island were in the hands of the Missionaries, the rest belonging to Government: in the former, the children were taught that Buddhism was a dark superstition, in the other no religious teaching at all was given. So, between them both, our Buddhist children had but small chance of coming to know anything at all of the real merits of their ancestral faith. Our work was clearly cut out for us, and at it we went *con amore*. My first begging lecture was at Kelanie, on the Buddha's Birthday, and resulted in the paltry sale of Re. 60 worth of tickets, and one subscription of Rs. 100 towards the Fund.

My *Catechism* had been translated into Sinhalese and on May 15th I went with it to Widyodaya College to go over the text, word by word, with the High Priest and his Assistant Principal, Hiyayentadūwe, one of his cleverest pupils and a man of learning. On that first day, although we worked eight hours we disposed of only 6½ pages of the MS. On the 16th, beginning early in the morning and continuing until 5 P. M. we got over 8 pages; then we stuck. The *impasse* was created by the definition of Nirvana, or rather of the survival of some sort of 'subjective entity' in that state of existence. Knowing perfectly well

the strong views entertained by the school of Southern Buddhists, of which Sumāngala is the type, I had drafted the reply to the question 'What is Nirvana?' in such a way as to just note that there was a difference of opinion among Buddhist metaphysicians as to the survival of an abstract human entity, without leaning either towards the views of the Northern or Southern school. But the two erudite critics caught me up at the first glance at the paragraph, and the High Priest denied that there was *any* such difference of opinion among Buddhist metaphysicians. Upon my citing to him the beliefs of the Tibetans, Chinese, Japanese, Mongolians, and even of a Sinhalese school of which the late Polgāhawatte was leader, he closed our discussion by saying that, if I did not alter the text, he should cancel his promise to give me a certificate that the *Catechism* was suited to the teaching of children in Buddhist schools, and should publish his reasons therefor. As this would virtually destroy the usefulness of my educational monograph and cause such a breach between him and myself as to make it tenfold more difficult to push on the schools project, I yielded to *force majeure* and made the paragraph read as it has ever since stood, in the many editions through which the *Catechism* has since passed. The tedious labor of critical revision was finally completed, the MS. fair-copied, re-revised, trimmed, added to, and at last made ready for the printer, all this taking weeks and causing no end of bother to me. It was such a novelty, this, to condense the essence of the whole body of Buddhist *Dharma* into a little hand-book that one might read through in a couple of hours, and their inherited tendency towards passive resistance to all innovations upon the fixed order of things was so strong, that I had to fight my way inch by inch, as one might say. It was not that the priests did not feel the greatest friendliness for me and the highest appreciation of the possible good that might accrue to the nation, from our school project, but the conservative instinct was too strong to be pacified at once, and points that had been passed upon had to be reconsidered, and long discussions entered into as to the spirit of the Buddhist sacred books, before I could be allowed to go to press with my work. I am perfectly convinced that if I had been an Asiatic of any race or caste, the book would never have appeared, the author would have simply been tired out and have abandoned his attempt. But, knowing something of the bull-dog pertinacity of the Anglo-Saxon character, and holding me in real personal affection, they finally succumbed to my importunity. The Sinhalese and English versions appeared simultaneously, on the 24th July 1881, and thenceforward, for some weeks, the hand-presses of Colombo could not strike off copies fast enough to meet the demand. Sumāngala ordered 100 copies for the use of the priest-pupils in his College; it became a text-book in the schools; found its way into every Sinhalese family; and within one month of its publication, was admitted in Court, in a case that was being tried in the Southern Province, as an authority upon the question



at issue. This, of course, thanks to Sumāngala's Certificate of Orthodoxy, appended to the text of the work. This, we may say, was substantially the beginning of our campaign for Buddhism against its foes, Missionary and other, and the advantage has never been lost. For whereas previously the entire nation were virtually ignorant of the basic principles of their religion, of even one of its excellent features, now every child, one may say, is as well informed and as ready to recognize false representations about the national faith, as the average Sunday-school child in the West about the principles of Christianity. It is a duty and a pleasure to re-state here that the money for printing the two versions of the Catechism was given me by that saintly woman and sweet friend, Mrs. Ilangakoon, of Mātara, since alas! deceased. Thanks to the careful scrutiny given it by the two learned monks of Widyodāya College, it has found such wide favor throughout the world that up to the present time it has been translated and published in twenty different languages. I have found it in Burma, Japan, Germany, Sweden, France, Italy, Australia, America, Sandwich Islands, throughout India, and elsewhere: from the grain of mustard-seed has developed the great tree. The only disagreeable incident in its history is, that a person calling himself "Subhadra Bhikshu" plagiarised almost its entire contents and appropriated to himself its title, in a German Catechism that he brought out and that has since been published in English.

H. S. OLCOTT.

### THEOSOPHY AND SOCIOLOGY.\*

**I**F we would understand what evidence there has been in the past as to the verity of Theosophical principles, we must take the very broadest practicable view of human progress; and in doing so, we shall see that those principles, as briefly expressed in the three objects of the T. S., are more or less clearly pointed to as main factors in racial evolution and social development. And what is found to apply thus broadly, will also be true in a more restricted sense—for, as the real sentiments which actuate individuals can only be ascertained by studying their behaviour in the aggregate, so, it seems that we must, on the average, each of us be ruled by whatever sentiments the majority are found to express; only differing, in that respect, rather in degree than in quality.

Looking at the race in this general manner, its gregarious nature is seen to be a primal factor in leading to its communal arrangements; and has always made the problems thence arising, the most pressing of all those which have had to be solved. Whatever discoveries may have been made in science or the arts, the one test of all others which has been the most universally applied in order to discover their value,

\* A paper read before the Auckland Branch of the Theosophical Society, Jan. 24th, 1896.

has been that one which demands—"of what value is it to the world?" and this question arises simply because, owing to man's nature, social problems are of all problems the most important; and as these continually demand solutions which become more and more pressing, with the lapse of time, so, everything else must bend towards that need; and the necessities so arising become, for the masses, the touchstone of utility for all with whom they are brought in contact.

If, however, we are thus shown to judge all things by their utility rather than by their superficial attractions, we also see that only by experience comes the true test of that utility; and that the natural question as to the value, from that standpoint, of any new object which may be brought forward for examination, is not to be judged upon merely by its external or immediate aspect—a tendency all too common, because we are apt to measure the capacities of a newly-presented thing rather by our general experience of other matters, than by waiting for a full trial of the new one. Or, it may be there is an unconscious recognition that we have the power of deciding intuitively; but this power, being undeveloped in the bulk of humanity, fails when so applied; and the things we may wrongfully reject must stand over for other cyclic presentations. But the correction of this hasty tendency is also to be found in the experience of the race, rather than of the individual; for, in reviewing history and anthropology, we see that humanity at large has ever made the trial of social experiments as guided by the immediate environment, the greatest part if not the sole business of life. In all cases, we see that even in the rudest and most savage states, they have, before all else save the providing of food and shelter, set about devising some form of government which should enable them to deal, however inadequately, with the necessities which arose from community of interests and the gathering of many persons together. If they do this first in a rude and primitive manner, full of those errors which arise from inexperience, their attempts at social institutions are gradually modified, either by forcible or other means, into accordance with the circumstances; and it would seem that those states which (other circumstances being favourable) thus develop the best systems, may survive the longest—because they harmonise best with natural law—while others, where, through greater prevalence of bad qualities, evil circumstances and bad social systems, they have been built up, will perish; or they will lead a comparatively short separate existence.

Further, however we may look at sociology—as developed from the rudest savagery up to the most highly civilised states—it always appears that there has been, on the part of the mass, whether on that of prominent individuals or not, an idea that there were other factors at work besides those which could be politically grappled with—factors which lay, somehow, in that generally invisible and otherwise intangible sphere which has been denominated, justly or otherwise,

the psychic or spiritual. Hence there arose, among barbarous people, superstitious observances; and these gradually became built up into the religious system most appropriate to the surroundings—and as this, unlike science, is not guided by experiment, and depends upon mass-coercion and unreasoning fear, rather than rational argument—because of the absence of any just experimental foundation—so we find in popular external religions, much more than in social systems, the greatest proportion of that which is opposed to reason and truth; together with the greater tenacity of adherence, and naturally the most glaring contradictions. With these special aspects of religious systems, however, we have but little concern at present; because all that is required is a recognition of the fact, as derived from the experience of the bulk of humanity, that there is some force at work in their destinies other than that which can be dealt with in the civic system or by ordinary outward political and social measures.

From this exceedingly brief review, let us endeavour to trace how the three fundamental purposes of the T. S. are concerned, and what else we may learn from our subject.

First, as already seen, man is what the philosophers call a "gregarious animal"—*i.e.*, from his nature and according to history he always shows a tendency to form communities and herd together; and the consequence of this is, that community of interests and necessities, based upon common organisation and proximity, lead to the subordination of particular individual interests and wants to those of the multitude—which, therefore, is bound together by its needs as well as by its nature, and cannot be considered otherwise than as a whole, if we are to get true results. The same rule which binds together the integral parts of the smallest of human societies, *i.e.*, the family, also does the same with the families which comprise a nation or a race; and hence, with no more detailed argument, there emerges the fact that there is, *de facto*, a Brotherhood of Humanity, or unity of mankind, however little the higher aspects of such brotherhood are yet developed—and this is the primary fact of which modern Theosophy seeks the general recognition and development.

Secondly, it appears that mankind have always recognised some sort of religion—or that form of supernaturalism, with its attendant forms and ceremonies which, though made more or less subservient thereto, can be considered as distinct from the practical morality which all are required, and indeed more or less forced, by brotherhood and community of interest, to practise in some degree. And therefore, however grotesque and barbarous, or refined, beautiful, and elaborate, may be the details of these religions, there must be some radix of universal truth at the bottom of all of them, which the psychic sense of the mass tacitly expresses through such forms—and in that case we want to reach this radix; which can only be done by means of that study of Eastern and other religions and their accompanying literatures and sciences (occult and

manifest) in which this nucleus is bound up, or may be supposed to be found. Such discovery, and through the same means, Theosophists also endeavour to bring about.

And thirdly, since such recognition of unseen things by the multitude, as these religious ceremonies and ideas suppose, infers the existence of that psychic sense already adverted to, and its means of perception—and such psychism, thus manifested by the mass, must also exist in its individuals, however latent to all appearance, there must here be some evidence as to those “psychical powers latent in man” which are likewise among the subjects to which Theosophical propagandists invite attention and study.

Such being the general outcome of a review of the race, considered from the communal or social standpoint, let us see, more in detail, how social problems and Theosophical principles bear upon each other ; if only glanced at in an equally brief manner.

It has been noticed that where a nation develops the most in accord with natural law—that is, where its government and its individual habits of life and thought are the nearest to truth and right principle—its existence is likely to be the longest, and its people the most numerous. For it is now known that where sanitation and the safety of life and goods are best secured, and the necessaries of life are correspondingly abundant, there we shall have the most population and the longest lives ; and none of these things usually go together with bad social and political conditions. On the other hand, where the people are uncleanly and vicious in their private lives, and corresponding misgovernment is the rule, there, want, disease, and other destructive tendencies are the rule—so that individual life, like that of the nation, will be short and full of misery and trouble. In other words, the history of nations goes to show that there is a retributive or equalizing force at work, which deals out long life and happiness to the race or people whose practices conform the nearest to the requirements of truth and justice—while, on the other hand, it punishes, with a short national existence and much pain, those nations which depart in great measure from such lives of action. This is the Law of National Karma.

But, once more, what is true of the nation at large, is also true of its individual members in particular, however varying in degree. For as there are long and short lives among nations, so there are long and short lives among their component units ; and, independently of all Theosophical study as such, it has been found that the best way to understand national life is to look upon it as pursuing a similar course to that of its individuals. Men are born, grow up, pass through various stages of physical and mental development, and then get old and die ; while nations are found to do precisely the same thing. But then it will follow, that if there is a national Karma extending over the period of the national life, so this must be made up from the aggregate or total of the Karma of the individuals concerned—and here we are

immediately faced with the difficulty that the consideration of any single personal existence does not show, in general, any approximately satisfactory measure of retribution for wrong done, or reward for the opposite. And so we may see that, since the nation or race, *as a whole* does show such a result, so, as all its individuals are the sole factors therein, each must have more than one life in order to bring about a just equation, and this is Reincarnation.

Hence, possibly, we may get a glimpse of some grand, general rule such as—*that the active or life-period of any nation or race, is the total period necessary for the reincarnation of its individuals in such a manner as to extinguish their Karmic results, nationally considered.* And therefore, a careful examination of national life-periods might lead to some interesting discoveries as to the average duration of incarnation-cycles, the proportion these bear to the earth-life, with estimates as to the proportional numbers of egos involved, and other similar particulars.

Now all this goes to show that as the leading principles of Theosophy are apparently inseparable from the leading characteristics of racial and national life and history, so, by just the same law of analogy, its minor details must apply with equal force to individuals. And, accordingly, the success with which we may be able to deal with social development and its accompanying problems, ought to be exactly proportional to the measure in which our efforts are in accord with Theosophical principles and our knowledge of them. And in all the expedients we may devise for dealing with these problems, it appears, by parity of reasoning from the national life, we shall succeed or fail in similar measure. Where our efforts are unselfish, and accord equal rights and equal penalties or limitations to both sexes and all classes, as the necessities of the environment may dictate—and thus tend to the just working out of the Karma which has brought these about—there success will follow. But, on the other hand, if we make our measures bear unequally, base them upon false religious ideas, or to subserve selfish ends, we shall thereby mete out injustice, and produce effects contrary to the Karma we are all of us endeavouring to equate; and, so far, we shall not only fail now, but also be ourselves the victims of our own false measures in future—and so, as a whole, learn the utility and value (or the reverse) of our own measures.

Thus the true test of the value of Theosophical teachings, as applied to sociology, may be seen in reviewing the history of nations; and these appear to show the necessity for such teachings as a guide in dealing with social problems—thus providing an answer to the oft-repeated questions, seen to be so natural and in the spirit of our race—“What is the use of Theosophy, and what is its bearing upon our everyday life?” Questions which the past history of the world answers in the present, and which the future experience of all will prove, in such measure as they may study and practice those teachings, and not

look upon them with that prejudice which is probably the Karmic result of false religions and social conditions in the past.

It is evident that the positions assumed, and the questions which may arise from the subject matter of this paper, are such as it would take volumes to exhaust; but in due time no doubt they will receive whatever attention they may deserve; and, in the meantime, these brief notes may perhaps bring to light other and more valuable "Thoughts on Theosophy and Sociology."

S. STUART, F. T. S.

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### SWAMI NARAYEN AND HIS WORK.\*

**T**HOUGH the great Vedic religion does in the main maintain a firm hold over the millions of Indians who profess themselves Hindus, yet, practically, we see that the whole community is split up into sects which own beliefs more or less divergent from one another. The basis is, indeed, the same in almost all cases. All the difference that is observable is but the difference of details. And though, at first sight, certain differences may appear irreconcilable, a closer examination reveals the fact that there is an underlying unity that shows all the various sects grouped together as one united, if not harmonious, whole.

These "variations in unity," if I may so call them, are readily, if roughly, explained. The great Vedic religion from which all spiritual life in India has flowed and continues to flow, has had its periods of rise and fall. And it has mostly been during the periods of decay, that there has been germination and exaltation of the various sects,—more the offshoots of the parent tree than distinct growths by themselves. In the intervals during which intense spiritual darkness *was* on the face of this land, the Guardians of humanity, Those who tend the spiritual fire, were not indeed idle. But they knew that periods of lethargy follow cycles of activity, and in a sense they did but bide their time. But there have ever been, in this country, *Yogis* and *Sadhus* who, without having any connection with the great White Lodge, have worked out their progress to a certain extent single-handed. Some of these men who could not grasp the fact that there will always come about periods of passivity and activity, have, in their time, felt keenly the temporary degradation they witnessed. The key-note of their temperament being impulsiveness, they have not waited to see whether the murky cloud will lift of itself in due course of time—whether the pendulum will of itself swing back to its former place. Consequently, they have tried, single-handed, to bring about a revival,—to rouse up the 'drones' in their own way: and, to an extent, they have succeeded. A few, indeed, who brooded over the state of things amidst which their lot was cast, have set out on their mission, having taken for their text the *sloka* in *Bhagavad Gîtâ* where it is said:—

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\* (A paper read before the Surat, T. S.)

“Whenever there is decay of Dharma, Oh Bhârâta, and there is exaltation of Adharma, then I Myself come forth.”

Such *Yogis*, with certain psychic powers developed, have imagined themselves marked out for the purpose of bringing about the spiritual regeneration of their native land. They have, indeed, fancied themselves *avatars*. Setting about their work in real earnest, they have in time gathered round themselves a number of adherents on whom they have impressed their notions, beliefs and ideals, worked out in some cases in the most reckless, extravagant fashion. Thus have sects been formed, the members of which have held on to the teachings of the founders, as often as not, distorted beyond recognition. The original disciples and devotees, clinging fondly to the memory of their departed teacher, have crystallized themselves into a sect, and the beliefs, the acceptance of which was originally a matter of choice, became gradually dogmas handed down from father to son.

One of these numerous and at the same time most powerful and widely-extended sects, is that of *Swâmi Nârāyen*. Its ramifications extend to Gujerat and Kattyawar merely; but within these boundaries we find that the members of the sect can be numbered by thousands. Its Founder, Swâmi Nârāyen, *alias* Sahajanand Swami, appeared on the stage at a time when Gujerat was a moral cess-pool. The sect of *Vaishnava Valabhâchâryas* had arrived at the lowest depths of degradation. Brahmanism retained but its appellation. Gross immorality under the mask of religion gnawed away at the heart of society. Bands of *Sâdhûs* and *Bairâgees*,—robbers and loafers in disguise—ranged the land, and had become a terror to the people by their extortion and wicked ways. The hold of the British over the country was not fully established. The day was one of disorder, misrule and depravity. In short, in the graphic words employed by St. Paul in addressing the Romans, the people were “filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit and malignity.” And further, I suspect that it was also a day of ascendancy with the followers of the Left Path. It was at this juncture that Swâmi Nârāyen appeared on the scene. The work he did was wonderful. The better ‘few’ flocked round him. Morality was restored to its ancient seat. The villain *Sâdhûs* were made to flee: nay, even the habitual robbers—robbers and cut-throats born to the profession—the wild *Bhils* of *Mahikanta* who believed that killing was no crime, rather the reverse,—these men, I say, laid down their bows and arrows and turned from evil ways at a word from Swâmi Nârāyen. A slight sketch of the life of the man who achieved this and more, will not be uninteresting.

It is almost impossible to disentangle the subject of this sketch from the network that imagination has woven round him. The incidents of his life are more or less distorted facts coloured by the ultra-devotion of his followers. He was, the devotees say, nothing more or less, than an incarnation of *Shri Nârāyen* who came on Earth to open

the way to liberation ; who must be honoured more than *Śrī Krishna* himself, as being the latest as well as the completest incarnation of *Narayana*, representing more than a mere ray of light from the Logos.

We may set aside the fables that are current about *Swāmi Nārāyen's* appearing to his parents before his birth, to tell them of the purpose of his 'coming.' We may also leave unrecorded the supernatural feats which he is said to have performed during his childhood to prove his divinity. A few ascertained facts may be stated. *Swāmi Nārāyen* was born at *Ohhapāya*, a village near *Ayōdhya* in Northern India, in the year 1784 A. D. (9th of Chaitra Sudi, Samvat, year 1837). His father was called Hari Prasād, and his mother's name was Prema Vatti. His parents' worldly circumstances were none too flourishing. But that was no hardship to our hero who, from his earliest years, showed a decided distaste for things of earthly life. He lost his parents at a very early age. The devotees say that he sent them to *Mukti* after revealing himself to them. Any how, before he was eleven, he was left an orphan, together with his brothers, and soon after, the precocious boy, in a fit of religious ecstasy, set out on a pilgrimage without the knowledge of his relatives, who could recover no trace of him.

*Swāmi Nārāyen's* experiences during the pilgrimage, which covered nearly the four corners of the country, are impossible to recount ; as they bear more the stamp of fervid poetic fancy than of sober truth. Certain it is, however, that he did travel to the 'North'—to the *Himālayas*, there received his initiation and all the while practised *Yoga* with proficiency and success. His wanderings brought him to Gujerat and Kattyawar for a second time, in the year 1800. At the *Loja* village he encountered some fifty devotees of the *Ramānand* sect. At the very beginning of their acquaintance, the *Ramanandi Sadhus* discovered in the new-comer a man endowed with astonishing knowledge and powers. *Ramanand*, the chief of the sect, made the acquaintance of the young *Brahmachāri*. The two became daily more intimate, and it ended in *Ramanand's* seating his young friend on his *gadi* (seat). This was in 1801 A. D.

Once firmly established in his seat and repute, *Sahajanand Swāmi* or *Swāmi Nārāyen*, as he afterwards came to be called, began his crusade against immorality and irreligion. Going from place to place he mingled in disguise with the gangs of the robbers—*Sādhis*—the pest of the Province, and hypnotised these fellows into quarreling with one another. The villains fell out among themselves, cut each other's throats and thus exterminated themselves. The work of preaching went on all the while. The *Swāmi* began to give proofs of his acquirement of the *Siddhis*, and the 'miracles' he worked were numerous. I have seen a work which is full of stories of the most marvellous kind, in which as wonder-worker, *Swāmi Nārāyen* bore the chief part. Even allowing for the proverbial grain of salt, it can not be doubted that *Swāmi Nārāyen* had, indeed, some 'powers.' The testimony of hundreds of persons, ranging from prince to pauper, put down in black and white; of eye-witnesses, of whom one or two may still be found among



octogenarians, can not be swept aside ruthlessly, by the most confirmed sceptic. Swāmi Nārāyen is accredited with the performance of nearly all the feats that are recorded in the New Testament as being achieved by Jesus.

At a *yajna* (sacrifice) which the Swami performed, some spiteful Brāhmins who officiated at the ceremony, sought to bring discredit on him by making a too lavish use of flour, clarified butter and molasses, collected for the occasion, so as to exhaust the same. But give away as they might, the supply continued unexhausted, the store-room was full as ever, though no visible addition was made to it.

When the Swami was once in a village in Kattyawar, a Mahomedan Fakir took it on himself to doubt his authority, and went to 'test' him. In accordance with the Fakir's wishes, a son of a bard was made to recite the Koran! The Fakir yielded.

At Umreth in Gujerat, some Brāhmin unconvinced undertook to 'sound' his powers. They took to him a boy, deaf and dumb from his birth, and demanded that the boy should be made to recite *Vedic* hymns. They had their wish and went away stupefied. An enthusiastic biographer writes thus about him :—

"Instances are on record where a blind man prayed to him and obtained his eye-sight; where a dumb man folded his hands before him and got his power of speech; where a deaf man threw himself at his feet and had restored to him the power of hearing. But to attempt to enumerate them at length, in the short space of an outline, is to attempt an impossibility."

Thought-reading, reading the future, &c., were, it is said, but trifles to the Swami, who at times is reported to have soared so high as to compel the unwilling clouds to pour their precious and life-giving burden on a parched land. It appears from all accounts, that the mesmerising power was strong in him beyond any other; he had cultivated it to an extent not dreamt of by the modern votaries of mesmerism. In fact, Swāmi Nārāyen was a *terrible* magnetiser. A glance from his eyes was sufficient to throw a man into a trance. The sound of his footsteps was unbearable to those who were evilly disposed towards him. It is affirmed that such was the 'power of his eyes' that when he went to any assembly to argue with learned *Pandits*, he used to do no more than merely glance once round the room. And it was sufficient—instead of opposition he met nothing but ready acquiescence.

Here is an instance of his power of foretelling events. The *Ranee* (queen) of Dharampore (a native principality in Gujerat), was a devoutly disposed lady. The Swami told her, after giving her due instructions, that death would overtake her in fifteen days. And so it happened. Within a fortnight the queen gave up her breath.

Swāmi Nārāyen had a staunch adherent in a sister of the Raja of Rajpipla (a native state in Gujerat, north of the Nerbudda). Her brother, the king, however, was strongly against the new 'upstart.' It so

happened that at the princess's request, Swâmi Nârâyen paid her a visit, *in cog.* This came to the ears of the Raja, who sent his men to arrest the Swami, who was to be brought to his presence in chains. The soldiers went to the princess's palace and there they found Swâmi Nârâyen, certainly. The princess was ready to die with anxiety for the well-being of her illustrious guest. But the Swami bade her not be afraid. He told the men who had come to take him, that he was ready to accompany them. The rough soldiery wanted to bind him. But do what they might, they *could not*, for the very life of them, come within a certain distance of the Swami. It was a case of "catch who catch can." Unshackled, Swâmi Nârâyen went to the King who, it may be believed, saw the wisdom of holding his peace before a man against whom his myrmidons were powerless.

Every one who belongs to Surat has heard of the famous Parsi Kotwal, Ardeshir, Head of the Police,—a veritable Sherlock Holmes. This famous Ardeshir had for a time lost his place. He had heard of Swâmi Nârâyen's fame, and he vowed that he would be the Swami's *chela* if he were again restored to favour. His request was responded to; Swami Narayen paid him an astral visit at night, and left a circular mark with red powder on the forehead of Ardeshir as a sign. On the next day Ardeshir got back his offices and from that time he came into the Swami's fold. Swâmi Nârâyen's turban and *pardis* (wooden slippers) are to this day worshipped in the said Ardeshir Kotwal's family.

The effect produced on the people at large by Swâmi Nârâyen's precept and example, enhanced by the exhibition of his 'supernatural' powers, was great beyond expectation. The simplicity and purity of his life served as a beacon to all. His was essentially the life of 'giving.' Hence, we are not surprised to learn that princes sought his favour and benediction. The then Gaekwad of Baroda invited him to his capital and received him with full honours. Sir John Malcolm, Governor of the Bombay Presidency, obtained an interview with him at Rajkote in 1830, and did not hesitate to receive his blessing.

Some devout follower of his has taken care to note down, occasionally, portions of his conversation. The detached passages are grouped together under the title—'Words of Wisdom.' These little bits of metaphysics, philosophical reasoning and spiritual teaching form interesting reading. A portion may well be transcribed:—

"On the fifth of the month of *Magsir Samvat*, year 1876, *i.e.*, 1826 A. D., Shriji Maharaja, *i.e.*, Swâmi Nârâyen, was seated in the Durbar room of Dâdâ Khachar (a devoted follower of his), at Gadhda. He was dressed entirely in white; and before him was an assembly of *Sâdhûs* and devotees. One Mayârâm Bhat put a question to Maharaj— "Master! How are we to distinguish between *Vairâgya* (वेराग्य) of the Higher, Lower and the lowest kind? The Swamiji deigned to reply—"He who has in him the true and highest spirit

of *Vairāgya*, lives in life amidst the surroundings that have been marked out for him by God and his Karma. But while living the life of the world, he, like King Janaka, does not mix up his self with it. Such an one may be surrounded through the force of Karma, by the objects of senses, extremely attractive,—which are five in all,—those that relate to speech, touch, form, taste and smell. He will enjoy these if it be so ordained, but he will do so without attachment, in a despondent mood as it were. And so pleasure comes, indeed, in contact with him; yet touches him not, affects him not. Moreover, such a person may abandon pleasurable objects of senses and yet such an abandonment will create no void in him. When amidst pleasurable objects of senses, he will always keep an eye towards their imperfection, their transitoriness, their illuiveness, and will, indeed, turn from these as being inimical to his interests, and will turn more and more to spiritually inclined persons. And his intellect and intuition, whatever be their measure, will not fail him when he is pressed by difficulties in his time, relating to his country or his own immediate surroundings. Such a person can be said to be possessed of the true spirit of *Vairāgya* of the highest kind.

“The man with the lower *Vairāgya* is he who enjoys the pleasurable objects of senses, but is not immersed therein, nor attached to them. And if difficulties, general or personal, come in his way, he falls a victim to these, and his sense of *Vairāgya* is proportionately lessened.

“And now listen, as to who should be deemed possessed of the lowest form of *Vairāgya*. He is one who will enjoy attractive objects of the senses; and if these be of the common kind, *i. e.*, be not too attractive and be not obtainable by any serious violation of the law, he will come out of the enjoyment free,—without any besmearing. If on the other hand, the objects which he enjoys be much too charming, he ‘falls’ (not having strength enough to prevent the attractiveness from piercing to his inner sanctuary); and then and thus he becomes entangled in pleasure.”

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“These are the signs by which it may be known that a man is about to ‘fall.’ There will be a germination in him of unclean desires. Day by day he will conceive greater and greater dislike for the company of spiritually-minded persons. In his inner heart he thinks that all his companions on the Path are devoid of sense, and that he alone is sensible. Day and night, uneasiness haunts him. During day-time he can not sit anywhere in peace, and sleep is denied to him at night. Anger ever burns within him and he is like a smoking, half-burnt log of wood. Unlike him, the man whose future spiritual progress is bright, ever thinks of himself as the most insignificant of mortals, and he takes those who tread the Path with him, as far highly placed above himself. The true delight, *Ananda*, which a daily and continuous intercourse with “good” men confers, never leaves him; and the desire to do good

is ever increasing in him. 'Know such a man as one bound to progress further.'

The philosophy, that Swâmi Nârâyen preached was what is generally known as *Vishishtâdvaita*, a sort of compromise between pure *Advaitism* and *Dvaitism*. The principal observances enjoined by him are (1) abstinence from animal food and spirituous liquors, (2) abstinence from adultery and stealing. *Dharma*, *Dnyâna*, *Vairâgya* and *Bhakti* are the chief props of the philosophical structure he built. The ultimate desirable goal is अक्षरधाम, *Akshâra Dhâma*, the Indestructible Place,—state, to which the true one's are led by *Swâmi Nârâyen*, at the end of their 'pilgrimage.' Here, as can be seen, is but a substitution of another name for *Moksha* or *Nirvâna*. Any new-comer into the fold is required at his initiation, to promise that he holds everything of his,—mind, body and wealth, at the disposal of *Swâmi Nârâyen*. The simple moral precepts that have been laid down are for laymen. *Sadhus* belonging to the order are, or rather were, trained in a stern, rigid self-discipline, and also, I suspect, in some of the practices of *Hatha Yoga*. Be it spoken to the credit of these *Sadhus*, that at this day even, the morality of their Order is above question. They hold no converse with females: never are seen alone. They take food but once a day and mix up all sorts of eatables that are carried to them, and eat of this uneatable hotch-potch. This they do, in order that the senses may not be pampered.

A few years before his death, *Swâmi Nârâyen* had sent for his brothers from Northern India, and had settled it that, after him, two of his nephews should occupy the two chief seats he had established, at *Vertal* and *Ahmedabad* respectively. He also permitted them to marry, that they might continue the line. After him the *Sadhus* trained under him took up the work where he left it. A disciple of his, *Gopalanand Swami*, was an advanced *Yogi*. He occasionally visited *Surat*; and sceptics, with the thin veneer of English education on them, who came to him doubting, were occasionally sent away by him with their stupid heads lost in wonder. He used to show them that there were more things in heaven and earth than were dreamt of in their philosophy. And this is within the memory of men still living. At present, indeed, but little is preserved of the old spirit. Blind bigotry has usurped reason, and the *summum bonum* of attainable excellence with the members of the sect, is, to take its founder as God Supreme, by whose grace alone can they, sinners, be led to salvation. All the vitality that the sect can boast of is supplied by the *Sâdhûs* belonging to it, who are unbending, uncompromising moralists.

At first, indeed, *Swâmi Nârâyen* was content to do without temples and idol-worship. *Mânasic pûja* (mental worship) was all he required. But, after a few years, he began to see that a paraphernalia show was indispensable, if the faith he had taught was to continue its sway over the minds of men after he was gone. The most prominent of his disciples also leaned to that way of thinking, and it was more under their

pressure, than through the force of his own inclination, that idol-worship was formally sanctioned by him. And so he began to have temples built at various places, and some of these that were so erected are specimens of fine workmanship. His deification, it must be confessed, did not quite begin after only the memory of him was left. It began during his life-time, and though he did not, perhaps, directly encourage it, the fact must be admitted that he did very little to prevent it. The most charitable conclusion we can arrive at is to suppose that in after years he really believed himself to be an *avatara*.

And now we approach the end. Swâmi Nârâyen accomplished his work in a comparatively short space of time. The effects he produced were distinctly visible and the good he achieved was acknowledged from all sides. He had brought back healthy morality, and set the minds of men on the higher things of life. Really, he caused a great wave of purity and *Bhakti* to sweep over the provinces of Gujerat and Kattiyawar, submerging for a time much that was low, filthy and corrupt. And thus the people of this Province are undoubtedly his debtors. I will now make room for one of his followers to speak of his end,— ‘passing away’ would be the more correct term.

“A few days before his death, in the month of Jetha, *Samvat*, year, 1806 (1830 A.D.), he alarmed his followers by the information that he had accomplished what he was here for, and that he would, on the 10th *Sudi*, leave the body in *Samâdhi*. Some prayed, others entreated but all prayers and entreaties went for nothing. Nothing could change his resolution. On the appointed day, the *Swami* rose, took his bath and meal as usual, and kept bidding adieu to those who were bound to him by ties of affection. As the hour drew near, he sat in a *Sidha Asana* and, fixing his soul in perfect *Samâdhi*, cast off this physical frame. There was a dazzling luminosity which filled the whole space between the Earth and the sky, as if more than one sun arose at that hour. His corpse was burnt in *Laxmi Wâdi*, in Vertal, and over this place a small domed temple has since been erected, wherein his image is placed for daily worship. As the news of his death was winged, one wail, loud, piercing, and bitter, rang throughout Cutch, Kattiyawar and Gujerat, owing to the signal calamity which had overtaken his countless followers.”

Thus passed away a great religious reformer, one of the many who have from time to time risen, comet-like, in the Indian sky, spreading for a time luminosity in places over which darkness brooded most.

INDRAVADAN MADHUWACHRAM.

## A'TMAPRABODHA SA'TAKAS.

## SELECTIONS FROM THE JAIN.

THE result of meditation, to the Soul, is the real meditation, but the attainment of *Nirvāna* depends upon its self-enlightenment only, and therefore, knowledge is the principal thing to be aimed at.

2. Nothing more remains for him to know who has known his *Self*,—for every thing besides, known without light of self-understanding is worthless.

3. To attempt to know the Truth in objects material or otherwise is only to help the cause of self-culture, as the Truth of all things lies in the development of self.

4. The truths of self-knowledge and the material objects of the world are known by means of studying *Sāstras* and practising self-examination.

5. *Attā* (*Ātmā*) is one, and all-pervading, its differentiation is nothing but the *Vikalpa* of *Buddhi* (intellect). Its three principal qualities are *Jñāna* (knowledge), *Darsana* (perception) and *Charitra* (meditation).

6. Like the lustre and brilliancy of a Gem, the three qualities are but one and the same with *Ātmā*, as its part and particle.

7. In reality *Ātmā* and its different qualities are one and the same. *Karma* is the cause of variety and differentiation and is therefore nominal.

8. Birth and Death are the results of *Karma* attached to the *Ātmā* which in reality has no *Vikāra* in itself.

9. Those who believe *Ātmā* to be the cause of old age, birth and death are under a misapprehension which leads them to be subject to them, over and over and over again.

10. *Ātmā* is formless, and one: its appearances in variety of forms are like different ornaments made of one and the same gold of different shapes at different times.

11. The pleasures of heaven and earth are transient like a dream, and deceitful like a desert of sand which shines like a lake of water in the light of the Sun. *Ātmā* really exists while other things seem to exist but really perish.

12. By its manifestations and possession of different sorts of bodies, *Ātmā* is mistaken for those bodies and is taken to be the same for its sufferings, but it is not so.

13. Like the fire which never becomes cool, the *Ātmā* being formless never attains a form of its own in the least.

14. Ghee, milk, or water by connection with fire, only become hot and are felt so. *Ātmā* likewise becomes sensed by its karmic connection.

15. How can that which has no form, no taste, no smell, no touch, no shape, no voice, be considered an object tangible and perceivable.

16. How can *Ātmā* which cannot be seen by eyes, cannot be grasped by mind, cannot be explained by language, and whose form is nothing but its own light, be taken for an object tangible and perceivable ?

17. *Ātmā* is the Only TRUTH; the only *Happiness* and *Delight*; it is the least of the lowest and loftiest of the highest.

18. Śrī Krishna says to Arjuna, that Senses (Indriyas) are great things in the body, but Mind (*Manas*) is greater, and Intellect (*Buddhi*) is still greater, while He the Puruṣha (*Ātmā*) is *The Greatest*.

19. *Ātmā* feels pains and enjoys pleasures merely in an outward way and simply by its connection with the matter (*Pudgala*) which is not a permanent cause (*Sahachari*) with it, but a separate cause (*Nihriti*), like the rod of a potter which makes, as well as destroys the pot by its mode of turning.

20. As knowledge and perception ring in *Ātmā* through the five organic senses of the body, so pain and pleasure strike the same through the respective internal *Viśhais* (organs) of the latter.

21. The Chaitanya known by the name of knowledge (*Jñāna*), is acquaintance (body) of its own, while the action and re-action of the Karma on it, results in producing feelings and sensations.

22. Therefore *Ātmā*, in spite of its being formless (*Amūrti*), does never quit knowledge (Chaitanya) but is not one with the formal body.

23. The various Karmic Skandhas (groups) of mind, body and speech have only the greatest proximity to the Soul (*Ātmā*) but never mix together to become one and the same object.

24. *Form* is the principle feature of matter (*Pudgala*), and knowledge is the principal test of the Soul (*Ātmā*), and hence they differ and are really apart from each other.

25. *Ātmā* differs from time, space, motion and rest, which forces, play their respective parts in relation to one another.

26. Organism (Indriyas), strength (*Bala*), and breathing (*Prāna*), cause *Ātmā* to live in the body, but not in its liberated states, the *Mukti*, where all Prakritis are left behind, externally as well as internally.

27. *Ātmā* is neither good nor bad; what is good is called *Punya* and what is bad is termed *Pāpa*; *Punya* and *Pāpa* are the results of Karma, which serves the soul and *vice versa*, so long as they go on as relatives.

28. *Ātmā* differs from *Punya* and *Pāpa* alike. It is apart from both, and is nothing but an all-pervading permanent light of its own.

29. There are four stages of consciousness, viz., *Nidrā*—sleep; *Svapna*—dream, i.e., half-asleep; *Jāgrita*—awakened; and *Ujjāgrita*—enlightened.

30. *Ātmā* is like the Sun, which sheds its refulgent light by its brilliant rays of knowledge, as the dark clouds of Karmic Skandhas

recede; and when reaching to its fourth stage (*Turya-Āvasthā*) all clouds disperse in the reign of perfect sunshine.

31. Mind which is overpowered with *Rāga* (affection) and *Dvesha* (hatred), is called *Samsārika* (worldly), while that which is free from these enjoys the happiness of *Mukti* (liberation).

32. There is a Theory that *Ātmā* stands still like a mountain, is neither active nor passive, is evident by its real presence always and everywhere, and is not affected by the touch of *Karma*, as *Akāśa* is not affected by any amount of dust passing through it.

33. *Ātmā* is neither else-made nor self-made; it is the light of its own light, and gives light to others but it is not enlightened by other objects. It is not born and never will die and is not subject to any kind of change.

34. No one enjoys happiness by being dependent on another; neither can one destroy nor protect another; time is never destroyed; being and death are causal.

35. To the *Ātmā* nothing could be added, as well as nothing subtracted from it; supply and decay are the results of *Karma* which when done, cannot be undone; and to cease this multiplication requires a course of time and discipline.

36. So long as one has not taken a vow 'not to kill', and indulges himself in idle pursuits (*Pramāda*), no matter if he kills or not, yet he shares the sin (*Pāpa*) of killing; but one who has done this with his heart full of compassion, and has left indulgence (*Pramāda*), even if by his instrumentality privation of lives takes place, his responsibility is extremely minimised.

37. The *Karmic Skandhas* which are the cause of all actions and re-actions, are attracted towards *Ātmā* by their affinity for it, as time (*Anādi*), is like iron, which being attracted by the magnet has affinity for it by nature.

38. To Think of *Him* (*Paramātmā*) who is free from *Punya* and *Pāpa*, viz., good and bad deeds, is the true contemplation (*Dhyāna*); this is the real devotion (*Bhakti*) and this is the earnest Prayer (*Stuti*).

39. As a gem is detected by its lustre, so *Ātmā* is detected by its (*Sat-Kalpanā*) purity and goodness. The supply of *Karma* diminishes as the entrance to it is closed.

40. *Mithyā-jñāna*—false belief; *Aveita*—looseness, *Kashāya*—anger, pride, &c., and the *Yogas* of mind, body, and speech are the four doors which are thrown open (*Āshrav*) for the water of *Karma* to enter; but when shut up by control (*Sambar*), the waves may dash outside but cannot disturb the calmness and peace of soul within.

41. Study of *Sāstras*, devotion to Gurus, belief in Truths and practise of virtuous deeds like Charity (*Dāna*), Compassion (*Dayā*) and Control (*Damana*) lead *Ātmā* to be in *Sambar*, i.e., not allowing it to be in bondage of *Karma*.



42. Ignorance, undevotedness, false beliefs, and ill practices constantly lead *Ātmā* to degradation and leave it open (*Ashrav*) to the new bondage of *Kārma*.

43. The objects which become causes of the worldly as well as of the Nirvānic state are the same. It depends upon you and your actions to apply and use them rightly or wrongly.

44. Until *Ātmā* becomes perfectly still (*Sthira*) by control over the passions (*Kashāya*) and Yogas of mind, body and speech, it cannot totally avoid the bondage of *Kārma* ; but by so doing it quits many *Śkandhas* previously gathered.

45. Austerity (*Tapas*) accompanied by right knowledge (*Satjnāna*) and control (*Nirodha*) over the mind (*Chitta*) running wild after worldly pursuits (*Tannāh*), is the principal instrument to do away with *Karma*.

46. Chastity (*Brahmacharya*) stands first and foremost amongst all kinds of austerities (*Tapas*) described in the Sāstras ; but to die merely with hunger and thirst, to reduce the mental and physical vigour and strength by undergoing severe penances, to lead a solitary life in a jungle, &c., are not allowed.

47. Simple habitual austerity (*Tapas*) by degrees, having light of right knowledge at the bottom, inseparable like the scent of sandal, is fruitful ; while the same accompanied with pain, troubles and anxieties, is nothing but a mere heavy load to carry on one's back.

48. *Ātmā* is enlightened by hearing, remembering, thinking and contemplating the descriptions of Truths. These awaken *Anubhava* which when disciplined, leads to *Nidhidhyāsana*.

49. To believe the existence of objects which exist, and *vice versa*, are called *Anwaya* and *Vyatireka* respectively. Such belief is the true *Adhyātma*, the best knowledge and the highest class of *Yoga*.

50. Outward appearance, difference of apparel and modes of practices and religious observances do not interfere with *Nirvāna*. Mind (*Manas*) being the principal instrument to remove obstacles (*Karma*), ought to be well disciplined.

51. The moon of right understanding delights the heart, purifies internal feelings, and establishes real *yoga* of *Ātmā*, after the dark cloud of false belief is removed and dogmatic antagonism is dispensed with.

52. All physical movements in connection with superficial mental discipline are called *Karma-Yoga*, which when directed towards the course of righteousness, result in leading men to the pleasures of heaven (*Svarga*) only.

53. Development of higher faculties by mental cultivation and practical austerity, which is productive of self-happiness (*Rati*), and keeping oneself far from sensual enjoyments is called *Gyān-Yoga*. This, having no physical obstacle in its way, leads to direct ascension of the ladder to *Nirvāna*.

54. *Krishna* says to *Arjuna* that "those who are submerged in self-emancipation enjoy pleasures (*Rati*) in, and are contented with the same. For them, no adumbration is necessary."

55. To comply with the laws of evidence in forming one's judgment, and the same based upon the light within, are two different things. A Gem is decided to be real, by tests as well as by seeing.

56. Truths are established by experience and learning, as well as by self-knowledge springing from within; the former depends upon active trials, while the latter is a firmly fixed state of *Dhyân* that requires no *Vikalp*.

57. *Krishna* says to *Arjuna* that the mind should, step by step, be trained to penetrate the inner self by the help of intellect and perseverance; and when it becomes familiar with *Atmâ*, no more perplexity is experienced.

58. When the mind turns away from all *Vishâyas*, is disengaged from worldly pursuits, when its *Sankalpa* is pacified and it is no more involved in *Sâvadya-Karma*\* it is then said to have reached the stage of *Yoga*.

59. To abandon all *Sâvadya-Karma* from mind, body and speech, step by step, as the latter are trained and disciplined, is to clear the ground on which the tree of *Yoga* can take root and stand.

60. All virtuous acts done right, in good faith and uninterrupted, without transgressing the *Gyân-Yoga*, lead direct to *Mukti*.

61. They become an unfailing cause towards the enhancement of that practice, and so *Sankalpa* welded to *Sanitâ* (pacification) becomes the same.

62. Like the Lotus flower remaining above the water untouched by filth, man should live in the world unpolluted by all evils.

63. Neither should he show his approval nor hatred towards things which are transient, but remain indifferent, so as not to be affected by scenes unclean.

64. Ignorance is the worst seed of the world, which is destroyed by the *Gyân-Yogi*, who in light of truth sees his Self and enjoys its blessings.

65. He is the only Pandit, he is the only *Brâhmin*, who has uprooted the tree of *Vishâya*, removed the clouds of ignorance from his heart, and sees with indifference the cow, the elephant, the dog and the Chandâl.

66. Neither to be overpowered with joy by things which give mirth and pleasure, nor depressed with grief and misery by objects which produce affliction and sorrow, is the chief characteristic of a *Brâhmin* (one who has knowledge of *Brahma*).

\* *Sâvadya-Karma*—is a Jain technical term for actions and *Sankalpa* which constitute any kind of *Hinsâ* (killing) or giving pain of all classes of beings from the lowest to the highest.

67. Neither to repent for what is lost, nor to be anxious for what is to be gained : and to remain unaffected in pain or pleasure, in respect and degradation, are the qualifications of a *Muni*.

68. To control the senses and conquer anger, pride, malice, covetousness, passions and sorrow are the worthy attempts towards purification of self.

69. The learned *Muni*, by doing away with all affection (*Râg*) and hatred (*Dvesh*), also becomes passionless and without desire for gain, or repentance for loss. Such a state of mind is never affected by anything material.

70. One who has burnt up the wood of sin by the fire of contemplation, and cleared away the forest of malice (*Mâyâ*), fraud (*Kapat*), and anger (*Krodh*), stands on the platform of Virtue, with his eyes open to the 6 sides of the world.

71. *Krishna* says to *Arjuna*, "Thou shouldst be a *Yogi* because the position of a *Yogi* is superior to that of *Tapasi*, *Gyâni* and *Râja*."

72. A mind occupied in Divine service, and Devotion at the feet of the Lord, enjoys constantly the permanent happiness which a *Yogi* feels in contemplation of self, to unite it with *Parabrahma*.

73. So says *Krishna* to *Arjuna* also, that amongst all the worshippers and devotees, he who has faith in *Me* and dedicates himself to *Me* excels.

74. He becomes like myself, if he entertains me in his heart as the all-knowing, all-purified and never-perishing 'Soul,' and by so doing burns up his sins by the internal fire of such contemplation.

75. *Krishna* says to *Arjuna* that there are four kinds of *Devotees*, viz., one led to become so on account of worldly afflictions and troubles, one in pursuit of knowledge, one coveting money, and the other, already learned. All are good except the third.

76. Ignorant, faithless and doubtful are others who also pretend to serve me, but having no purity of mind, and not being habituated to contemplation, are unable to approach me.

77. *Arta*, *Roudra*, *Dhârma* and *Sukla* are the four kinds of contemplations (*Dhyânas*) in which mind, either in one or the other, is constantly occupied, good and bad respectively.

78. Mind, depressed with constant grief and sorrow, by being occupied in painful thoughts of separation of friends and relations, loss of fortune, health, &c., or overjoyed with affection, prosperity, and nourishment of hopeful desires, is said to be *Arta-Dhyâna*.

79. Creating criminal intentions of murder, theft, cruelty, adultery, quarrels, &c., and forming fraudulent designs of cheating and other malicious exercises are the occupations of *Roudra-Dhyâna*.

80. Mind engaged in the study of different branches of knowledge, thinking FAIRLY of all dutiful objects, business, mercantile, or domestic affairs, and entertaining thoughts of universal brotherhood, mercy to all

living beings, and other philanthropic and beneficial considerations, constitute the subjects of *Dhârma-Dhyâna*.

81. Mind in peace, purity and retirement from worldly pursuits, absorbed in realization of truths by self-emancipation, calm and quiet in a progressive state, to the extent of annihilation of all *Prakritis*, ultimately resulting in Nirvâna, is (being out of all material designs and perceptions) said to reach its goal—the *Siddhi*—by the last course of *Sukla-Dhyâna*.

82. The first and second course of contemplation ought to be totally avoided by every one, the third to be followed by *Grihis*, while the fourth leads to *Gyân-yoga*, and is only attained after a long monastic discipline and training.

83. Commencing with *Kârma Yoga*, a devotee, step by step, enters into the practice of *Gyân-Yoga*; he then ascends the ladder of *Dhyân-Yoga*, and finally reaches the *Mukti-Yoga*.

84. In training mind to the habit of contemplation (*Dhyâna*), consideration of time, place and manner should be strictly observed, so that attention may not be drawn towards the objects which constantly play the fool with it.

85. Mind is naturally calm and quiet after rest; when fresh it can easily be fixed on any desired object and trained to prevent superfluous ideas from coming to it; a continuation of the same to be enhanced by degrees.

86. The place selected ought to have the purest atmosphere, being free from filth, women, beasts, insects and bad characters.

87. In commencing, the mind's attention ought to be fixed on one subject pure and simple, complicated ideas being avoided, and the ordinary posture taken.

88. A *Muni* ought to adopt the mode of contemplation which best accords with the nature of the time, place and other circumstances attending, whether he stand, sit or lie down.

89. He may read, discuss, revise or think over any subject which is familiar to him, to facilitate his course, in order to avoid having the mind misdirected.

90. *Krishna* says to *Arjuna* that those who have abandoned *Kandarpa* (lunacy) and *Kâma* (desires), are contented in their own self, and possess immense permanent intellectual treasure.

91. Those who are neither afflicted in pain nor wait anxiously for pleasures, have done away with affection, fear, and anger, are firmly grounded, and face all trials unflinchingly.

92. Those who do not love passions, and pass their time in meeting all hardships and difficulties which in due course of events happen, are indifferent to all.

93. Those who happen to die in course of the first and second, viz., *Arta* and *Roudra Dhyânas*, in spite of all other good, must fall

down to the Hells (Naraka), in their next birth, to undergo the most trying ordeals of flesh, in consideration thereof.

94. Those who, at the time, are engaged in the third *Dhárma-Dhyána*—obtain *Heaven (Swárga)*, to enjoy the inexpressible pleasures (Rati) for a time.

95. While those passing away in *Samádhi* during *Sukla-Dhyána*, are born as Devas or men of highest spiritual culture and attainments, and even obtain *Nirvána* direct, if they pass away in its last stage.

96. Those who, therefore, avoid the first and second course, and adopt the third, may one day become Adepts, and scatter the number of *Skandhas* previously gathered, and no more create any new ones.

97. In the first and second (*Árta* and *Roudra*) two *Dhyánas*, the soul constantly attracts the worst kinds of *Skandhas* of *Kárma*, by means of its impure, dark feelings and intentions, which lead to innumerable births and deaths in future.

98. In the third *Dhárma-Dhyána* it avoids creating bad *Kárma*, burns up that which is accompanying it, and thus reduces the number of births and deaths and attains proximity to *Nirvána*.

99. While in the fourth (*Sukla*), perfect calmness reigns in the soul, which being devoid of all feelings, is in this state compared to the mountain not shaking backward or forward to do or undo anything, but naturally remains still, having exhausted the effects of all preceding causes.

100. *Krishna* says to *Arjuna*: "Thou shouldst therefore practise Virtue, which will enable thee to purify thy heart and soul and give thee permanent rest at last."

GULÁ' L CHAND.

## RA'JA YOGA BHA'SHYA.

OF SRI' SANKARA'CHARYA.

### INTRODUCTION.\*

SOON after Col. H. S. Olcott and H. P. B. came to teach and establish the divine wisdom in the sacred land of *Áryávartha* in 1881, there began to appear many works on *Rája Yoga*, the prince of all the *Yogas*; and several men began to realize it in practice, under the guidance of the said leaders of the T. S. So there are several books written on this subject, for those who want to really know of this Yoga, such as "The *Rája Yoga*," of Prof. M. N. Dvivedi, and various other works. It would be, on my part, the fault of *charvita-charvana* (chewing the chewed) if I again began to write something on this subject, which has been dealt with exhaustively by several able men. So I confine my labour to the translation alone.

\* By the Translator—E. Ananthakrishna Sastri.

As regards the name, in some old palm leaf MSS. we find only the name Râja Yoga applied, and not, the full name RâjaYoga Bhâshya. If we take the latter one as genuine, then the present work will seem to us a commentary, or rather a treatise on Mandalabrâhmanopanishad, the one of 108 Upanishads, which resembles in all its principles the present work. Under this impression, I believe, it was printed by the Government of Mysore, not long ago, with the Upanishad at the head of each page.

Next, as regards the authenticity and authority of the work; of course, there are many grammatical mistakes found in it which as they are, all the Sanskrit Pandits would not attribute to the authorship of Sankarâchâryâ. Everyone must remember before passing hasty judgment, the fact that for several centuries, there has been a custom handed down and known to all the Indian Pandits, *viz.*, that of employing illiterate or poorly educated hands for copying the ancient MSS. for others, such only being procurable. The learned Pandits think this sort of business is beneath their degree or position. So we can notice in all the catalogues of MSS. prepared and printed by scholars, a column of remarks in some of the following words—"a little mistake," or "full of mistakes," or "incomprehensible mistake." It occurs in this way: First take a correct MS.; an illiterate hand is employed to get the MS. copied for some one. The copyist does the work. Again, another illiterate man gets it, from the latter one, copied for another's sake; and so on. And at last, within seven generations, the Sanskrit of the original MS. entirely disappears, and a new and ungrammatical one becomes substituted: as Manu says, "in the seventh generation of the mixed caste, the original blood goes out" (see Mann, chapter X. 64). This, the actual fact, is known only to those who deal with MSS. every day in libraries. The same fate also happened to this MS. To insure correctness of this work I was deputed a few years back, by Sir K. Seshadri Iyer, the Dewan of Mysore, to go to Kanchivaram and some other places, to compare it with the MSS. available in those places, and did so. Now in the Adyar Library there are four or five MSS., of the same, which came from different parts of the country, Bellary, and other places. If we compare these MSS., keeping each side by side as I have now done, in my opinion we can get a more correct reading, and one which will be, to some extent, satisfactory.

As regards the authorship of Sankarâchârya, there is one voice echoing throughout Aryavârtha, that Sri Sankarâchârya wrote treatises separately in all the departments of our Aryan literature, as we find several works such as Ananda Laharî, &c., in Mantra Sastra. So he wrote also on this particular subject, Râja Yoga. This work pre-supposes that Sankarâchârya wrote another work on Hatha Yoga. See, for example, the opening sentence of Râja Yoga. The supposed MS. of Hatha Yoga is not in any one's possession; as several monumental works of his

have been subjected to the above fate. I am not aware that there is any commentary written upon this Râja Yoga by any of his followers or Sishyas.

TRANSLATION.

Thus having heard at full length the principles of Hatha Yoga, the Prâkrita (the disciple) thus addressed his Sat Guru (Preceptor):—  
“Condescend to unfold (unto me) the principles of Râja Yoga.”

2. He (the Guru) with much love directed his pupil to listen carefully (his pupil, who is all modesty in his words, and who is the first of all devoted pupils.) He said: “It (Râja Yoga) is that Yoga which is easily practicable by the Râjas (princes); and hence the name (Râja Yoga). Or it (Râja Yoga) may mean the prince of all Yogas. For all the Yogas hitherto described involve great strain on the physical body; whereas this secures the Purushartha known as Moksha (liberation of the soul), without much bodily exertion. Like the Hatha Yoga, the Râja Yoga too has eight limbs or parts. Of these parts or limbs, much in detail has been said in the Hatha Yoga. Here the parts are easy and short and (I shall) describe them briefly.

3. (Of these, the first) Yama (self-control), includes the conquest or control of the sensations of heat and cold, hunger and sleep; an ever-present quietude; firmness of mind and the conquest of the senses saved from indulgence.

4. (The second) Niyama includes the devotion to a Guru (Preceptor); an attachment to the path to Moksha (liberation of soul), the enjoyments limited to objects of eternal happiness,\* contentment with things that can be got, absence of desire, solitude and absolution of the mind, and absence of desire for fruition.

5. (The third) Asana is any comfortable posture or seat in which the practitioner can continue for a time.

6. (The fourth) Prânâyâma is thus defined by the followers of the Sâṅkhya Yoga system of philosophy:—The practitioner should without much effort use the breath under his control, and by such continual use, bring under control his Rechaka (exhaling), his Pûraka (inhaling), and his Kumbhaka (the stoppage of breath). After attaining Kumbhaka, he should contemplate upon the universe as an illusion. This process is the Prânâyâma.

7. Then the practitioner should gradually draw his senses (from the external objects), and should in time, after drawing in the senses through the mind, leading inwards, contemplate upon the dissolution of the chit (soul) in the Paramâtma. This process is known as the Pratyâhâra (drawing back from).

8. The practitioner should then scrutinise the tatvas, the inner and the outer, and should always contemplate upon them. This is Dhâranâ (concentration).

\* Here there is another reading which would give the meaning “enjoyments for maintenance of the body limited to things that occur of their own accord, i.e., without effort.”

9. The practitioner should come to know that he is one with the universal soul ("I am He"), and that universal soul shines in all creatures. On account of this knowledge that one *Ātmā* shines through all—the cardinal tenet of the Advaita Philosophy—he should look upon all creatures alike (as upon himself). Such is known among the sages as *Dhyāna* (contemplation).

10. (The last) *Samādhi*, according to the Great Yogis, includes the firmness of mind resulting from the sight of the eternal one (Brahman), the fixed realisation of unity untouched by the differences (of the world), the purity and the ever-present quietude of mind.

11. One who goes through the above eight subtle processes and has the advice or teaching of a Guru (preceptor) from whom he can obtain a knowledge of *Rāja Yoga*, is sure to attain *Moksha*.

12. While there are many works which treat of the *tatvas*—such as the *Sāukhya* and other works—what is the use of the present one for attaining to Brahman? It should thus be argued. The former works are scientific treatises and have much of theories, whereas the present treatise aims at and lays down the rules of practice: the one is eloquent about various topics but is silent on Brahman, while the aim of the other is Brahman alone. Now, pupil, even though this universe is various and different to our eyes of ignorance (*Ajnāna*), the difference and variety is all but illusory." The Guru then explained by gesture of his finger, that all is one. "All this universe," continued he, "Is but similar to the body (*Pindānda*). The perception of this similarity (between *Brahmānda* and *Pindānda*) will expedite knowledge of Brahman. Therefore to attain to Brahman, the practice of *Yoga* is by all means necessary."

13. "In that connection the knowledge of the *tatvas* is as follows: From *Ātman*, ether originated; from ether, soul, (in bondage) *Samāna* ear, sound and speech; again from ether, air; from air, mind, *Vyāna*, skin, touch, and hands; again from air, fire; from fire, intelligence, *Udāna*, eyes, form, and legs; again from fire, water; from water, reason, *Prāna*, tongue, taste and anus; again from water, earth; from earth, egotism, *Apāna*, nose, smell, organs of generation. So we can find the five *tatvas*, ether, &c., in all things. The ear belongs to the body (*Adhyātma*); that which is or can be heard, belongs to the elements (*Adhibhūta*); the directions are of the (presiding) deities (*Adhidevata*). Similarly, skin, feeling, and *vāyu*, eyes, the objects to be seen, and the seen; tongue, taste, and *Varuna*, nose, smelling, and *asvins*, speech, the words to be uttered, and *Agni*, hands, their function, and *Indra*, legs their functions and *Vishnu*, anus, its function and *Yama*, and lastly the organ of generation, its enjoyment and *Brahmā* are the respective *Adhyātma*, *Adhibhūta* and *Adhidevatas*, of each sense of *Jnāna* and *Karma*.

14. Soul, mind, intelligence, reason, and egotism are all internal organs. *Jnāthā* means soul; mind has for its essential, doubtfulness;



intelligence is firmness; reason is the faculty of discrimination; egotism is self-love. Again each is in three divisions as, Adhyâtma, Adhibhûta and Adhidevata. The five internal organs and their respective functions, Moon, Brahaspati, Kshetrajna, and Rudra, are respective Adhidevatas from mind.

15. Thus knowing these qualities of all these things, the practitioner will realise that Brahman is over and beyond all these. How this is, will appear from the following contemplations:—I am not of the elements, ether, &c., nor am I the senses which are the outcome of the elements; nor the inner organs; nor the breaths, Prâna, &c.; nor am I bound by the Varnas (castes); the Âsramas (stages) and the Âchâras (practices); nor am I bound by Dharma and Adharma (virtue and vice); nor am I bound to this world. But I contemplate myself as Brahman which has no comparison and which is *Satya*, *Jnâna* and *Ananda*; thus I shall become Brahman.

16. The following are authorities for the above attributes of Brahman, "Brahman is *Satya*, *Jnâna* and *Ananda*." (Taithiriyopanishad, 2nd Chapter). I am smaller than the smallest, greater than the greatest. I am also this wonderful world. I am the oldest. I am the soul and lord of all. I am purity and quietude. I have neither legs, nor hands. My power passes all thought. I see without eyes, hear without ears; I can scrutinise all things. No one can know me; I am always Chit. All the different Vedas are for knowing me. I am author of all philosophy. I know all the Vedas. I have no virtue and vice to bound me, nor end, birth, body, senses and intelligence. I am not earth, water, fire, air or ether. If one thus understands Pure Brahman the inhabitant of all intellects, without parts, the Universal one, Omnipresent, and devoid of the distinction of good and bad, he attains to such Brahman" (from Upanishads).

17. In the beginning, I was distinct from Brahman, on account of illusion (*Mâyâ*) and false knowledge. But afterwards, I realised "I am Brahman" and became one with Brahman and am above all the vicissitudes (*vikâras*) hereinafter enumerated. Thus, O pupil, shouldst thou attain Brahman.

18. The *vikâras* are sixteen in number—*viz.*, five *Jnânendriyas*, five *Karmendriyas*, five *Vishâyas* (objects) and the mind. The five *Prânas*, five *Jnânendriyas*, five *Karmendriyas*, the mind and the intellect—these seventeen constitute the *Linga Sarira* (the subtle body). For the *Linga Sarira*, some substitute the five *Mahâ Bhûtas* in the place of the five *Prânas*. *Karthâ* or doer (which includes a doer, a deed, an object of the deed), *Jnatâ* or knower (similar to the *Karthâ*), and *Bhoktâ* or enjoyer (similarly threefold), are the nine *Padârthâs* (things). Five *Mahâ Bhûtas*, *Prakriti*, egotism, and greatness (*Mahat*) are the eight *Prakritis*. *Brahma*, *Vishnu* and *Rudra* are the three entities. Desire, knowledge and deed are the three powers. *Visva*, *Taijasa*, and *Prâjna* are the three states of *Jiva*. Dawn, noon and evening are the three times. *Gârhapatya*, *Âhavanîya* and *Dakshina*

are the three sacrificial fires. Heaven, earth, and Patāla are the three worlds. Waking, dreaming and sleeping are the three states. Gross, subtle and Kāraṇa are the three bodies. Kārmika (pertaining to Karma) Māyikā (pertaining to Māyā) and Anavika are three impurities. There are three pains belonging to Adhyātma, Adhibhata and Adhidevata. Wealth, wife and children are three desires. Satva, Rajas and Tamas are the three qualities. All these, thou shouldst understand to be illusory, and make firm that thou art above all these Vikāras. Now listen further to the following precepts :

19. Having now made clear the import of the five elements, I shall enunciate the dissolution of the Gross in the Subtle body. The power of smelling, the Yogi should gradually connect with earth, taste with water, sight with fire, touch with air, hearing with ether. Thus, with care, the unity of the Bhūtas with the senses should be attained. This should be done in the following way ; earth should be assimilated with water, water with fire as ghee poured on it, fire with air and air with ether. Then ether should with great care be dissolved in reason, reason in egotism, egotism in intelligence ; this should be dissolved at the place where duality is realised ; this duality should disappear in the Brahman. Thus the dissolution of all in the Brahman should be achieved by a good Yogi. This process is known as Pañchikarana among the Paramayogins.

20. The Kevala Ātma (pure soul) should be discriminated from Sendriyatma (soul mixed with senses), which is distinct from the former. Then only is one enabled by intelligence, to have a sight of Brahman who is Sat, Chit and Ananda ; such sight produces dissolution of intelligence, and this is known popularly and correctly too as Ātmaikya (unity with Brahman).

#### CHAPTER II.

1. Having thus finished the Sāṅkhya method of attaining Moksha, I shall now describe the methods of a certain school of the Sāṅkhyas. There are five impurities in the body—*viz.*, Kāma (desire), Krodha (anger), Nisvāsa (sighing), fear and sleep. The path of getting rid of these is as follows : desire is at an end by the absence of volition ; anger, by patience and endurance ; sighing, by moderate meals ; fear, by indifference ; sleep, by contemplation of the tatvas. These should be got rid of gradually.

2. The following is the method of crossing the ocean of illusory worldly bondage, with misery for water, with disease and death for alligators, with fear for sea-serpents, with pain, &c., for waves, with desire for eddies, with wives for mud, with the illusory pleasures for gems :—*viz.*, The subtle Jīva should get at the subtle route, cross the seven wilds, come to the front, attain the stage of Paranabhas (pure ether) and place such pure ether in Tamas.\*

\* Here is enumerated all the practices to lead Kundalinī from the Mūlādhāra to the Sahasrāra.

He should then dissolve this Tamas in the Rajas, then this in the Satva, and this in Nârâyana, and Nârâyana in the Paramapada (great place). Then he attains and enjoys eternal bliss. Thus bliss is attained through deep Jnâna. Hence the school is known as Sâmkhya (Sam + Khya = deep + knowledge, from Kya = to know). So ends this school of the Sâukhyas.

3. Certain Yogis known as the Târaka-Yogis hold that there is a method which is superior to the above Sâmkhya School; this method is also known as Târaka, and is very wonderful; so listen, O pupil! be all attention. This method is very secret; yet I am so much pleased with thy devotion that I shall teach you the method. Many people of ordinary intelligence are long groping in the wilderness of Mantras, Laya and Hatha Yoga; leaving all this misdirection, whoever learns from his Guru the Târaka method, is sure to secure Moksha. Therefore this method should be thus learnt.

4. The practitioner should close his eyes, or open them but very little, and with the inward sight see Brahman, which is all lustre, and Sat, Chit and Ananda over the cave between the brows. By the exercise of the inward sight the practitioner should learn from his Guru the essential point in that ether (between the brows).

Then he is said to have Târaka Siddhi (Târaka = something connected with the pupil of the eye). The Paramayogas hold this Târaka method superior to all other methods, for in it is not found the Prânâyâma and other difficult practices. Besides, three things are known by the Târaka Yogins. O pupil! you should therefore attend with great care to my teachings on the Târaka Yoga. *Târaka* is so called because it causes the Yogi to cross (the ocean of worldly bondage)—from Sans., *Tri* = to cross, and *Ka* is a particle which but establishes the root meaning of the word; Yoga is union—from *Yaj* = to unite; so *Târaka Yoga* means the union of Jîva and Brahman after discarding all illusion which stand between them.

5. Brahman became Jîva by the intercession of Avidyâ (illusion). It is only a reflection, like the reflection of the face on a mirror, ether, in the hollow of vessels, or the sun in a sheet of water. If this intercession of Avidyâ is removed by the guidance of an efficient Guru, and by the fire of knowledge, the reunion of Jîva and Brahman is established.

Sruti says (see Svetasvataropanihad, 4—18)—“When the light has risen there is no day, no night, neither existence nor non-existence; Siva alone is there. That is the eternal, the adorable light of Savitri,—and the ancient wisdom proceeded thence.”

Again Sruti says (see Kathopanishad 2—22), “The wise who know the Self as bodiless within the bodies, as unchanging among changing things, as great and omnipresent, do never grieve.” Therefore Brahman is knowable by the Târaka method; this is the natural inference.

6. We shall next say what the three things are which are known to the Târaka Yogins. In the middle of the body, there is a Brahma-

nâdi, Sushumnâ by name, having the lustre of the sun and the full moon and extending from Mûlâdhâra to the Brahmarandhra. In the middle of this, there is one well-known (to Yogins) Kundalinî by name, which is fine like the fibre of a lotus, and which has the lustre of crores of lightnings. If one sees her (the Kundalinî) in his contemplation, he gets rid of all the bondages of his sins and obtains Moksha. If one sees always by means of Târaka Yoga, the lustre which is in the Chandra-mandala (moon's orb) on the upper part above the forehead, he becomes a Siddha. If one closes his ear with his pointer-fingers, a humming sound (Pûtikara) is produced. If one fixes his mind on such a sound for a time, he will be able to see by means of his inner sight, a place between the eyes, having a blue lustre : and then he will attain bliss beyond comparison. In this manner it may also be attained by seeing the top of the bright blaze in the middle of the lotus of his heart.

Thus has been detailed the inner methods which have been so prominently described by the great sages ; this ought to be understood and followed by all desiring liberation.

7. Then the outer method. If one fixes his eye-sight on the 4th, 6th, 8th, 10th or the 12th finger-breadth from the nose-top and be looking on the tatva of ether, which is of a bright white or yellow color, or of a blue or dark color ; he becomes a Yogi. In the case of one who looks not with fixed eyes on such ether, a number of bright rays are seen near his eyes or at the tip of the eyes ; if he practises gazing on such rays, he will become a Yogi. If one practises looking at the lustre of melted gold on the side of his eyes or near them, his eye-sight will become steady. If one sees lustre in the Dvâdasângula (12 finger-breadths) above the head, or in the Prâdesumûtra (in the heart?), he will become immortal ; or if one contemplates on the ether above the head, as lustre, he will become a Yogi. So ends the outer methods.

8. Then the intermediate methods. If one contemplates on his mind as the lustre of suns and moons of different color, or as the blaze of fire, or as vacant space without any such color, his soul will become according to his contemplation. Thus ends the intermediate methods.

9. If one practises again and again in one of the above methods and gets oneself rid of all the Vikâras (changing circumstances), he becomes ether, unlimited by attributes. Then he becomes a Parâkâsa, great darkness with bright shining stars. Again he becomes Mahâkâsa bright as the great fire at the dissolution of the world. Next he becomes Tatvâkâsa, bright with best and purest lustre. Lastly he becomes Sûryâkâsa, bright like the lustre of a crore of suns. Thus if one sees the five âkâsas including both the inner and the outer, by the Târaka method, he becomes the âkâsas above described. Therefore the Târaka method seems to be the best directed and gives the fruition of Amanaska.

(To be continued.)

## NEVER DESPAIR.

**H**OPE is energy, hope is prosperity, hope is the sole solace for one immersed in grief. Hopelessness or despondency paralyzes energy; absence of energy engenders physical and mental weakness, which in its turn produces incalculable disasters, and ends fatally.

Hope is mighty: vast is its strength. One that rests on hope crosses the sea of grief; and nothing is unconquerable for him who is endowed with the attribute of hopefulness.

But to be effective, the hope must be the hope entertained with a firm and resolute mind that the cherished object shall be achieved, either now or hereafter. Things may seem gloomy and success may appear to be improbable or even impossible, but one ought not to feel discouraged at such appearances. It should be remembered that there is a time—for the happening of every event. Things attempted out of season cannot prosper. The Summer, Winter and Monsoons do but manifest themselves at appointed times, and never at our bidding, or at the bidding of anybody. And the seed we throw in the earth produces fruit only when the appointed hour arrives.

So, one's energies and exertions become successful only at the proper time, that is, the time regulated by the most unerring force of one's own Karma. But the workings of Karma being mysterious, invisible and even unthinkable by the ordinary mind, it is impossible to arrive at even a guess as to the time when an evil Karma begins to vanish, and the effect of good Karma begins to manifest itself; so one should be careful not to give way to despondency in the meantime, for this would lead to all those evils which would delay the expected event more and more, and perhaps for ever! We need a firm conviction that what we are now enduring is nothing but the result of our misdeeds. We also need a deliberate and persistent abstention from such deeds, now and hereafter; a practice of active benevolence for the good of all; and a firm, resolute, glowing hope that by conduct like this, the time will come, sooner or later, for dispelling the gloom of grief and conferring upon us unalloyed joy. Indeed the very hope is endued with the most charming power of acting as a balm for the aching mind, even before the happening of the expected event which is to banish our sorrow.

It is said that Great Râmachendra, or Râma, as he is commonly called,—the ancient monarch of the Solar dynasty, whose history forms the subject of the great epic entitled the *Râmâyana*, having gone into a twelve years' exile—in obedience to the wishes of his cruel step-mother—in the company of his young, devoted wife, Sitâ; and his affectionate brother Lakshmana; and having had the additional misfortune of being mercilessly separated from his wife by the wicked giant, Ravana, of ten heads, was at one of his weakest moments quite inconsolable and hopelessly desponding. All the luxuriant beauties of nature in the forest where he ranged during his exile, which appeared to be so many pleasing and charming objects while in the company of his dear

spouse, now seemed to him to be the sources of grief and annoyance. The broad common, chequered with flowers, pink and red, blue and yellow, forming, as it were, a natural carpet of the richest hues, spread for the benefit of a weary traveller, was really an eye-sore to the afflicted Râma. The cool breeze that was wafted from the distant mountain, laden with the fragrance of flowers, touched Râma like a fiery vapour, or sparks of a blazing fire. And the sweet songs sung by the cuckoos and other birds, to the chorus supplied by the murmurs of the waving branches of the huge trees that crowned the mountain top, as they fell upon our hero's ear seemed to pierce his soul with keenest anguish as from the thrust of a dagger. "Of what avail is all this to me?" he cried—"The fire of separation from my beloved Sitâ burns me, and my heart is sinking beneath the burden of grief. Surely, it is impossible that I can see her again. This life is a burden to me. I must cast it off."

What was it that helped Râma to shake off these gloomy notions, inspired him with the necessary spirit to institute a search for the missing spouse with a vigour "doubly redoubled," and in the end secured to him the object of his love, in all the glory which to this day is sung by all his devotees? It was hope; nothing but hope!—His faithful brother, Lakshmana, saw that though wise and sensible, he was laboring under the influence of a temporary weakness; he exhorted him to take courage, and to put forth his energies patiently and firmly, and assured him of ultimate success if he would only preserve his mental equilibrium. "Brother!" said he, "persons possessed of high energy and courage are never disappointed. Perils overtake everybody like fire, but vanish in time. This is the nature of men who are swayed by their Karma. Prince Yayati, the son of King Nahusha, though having attained to the state of celestials, was thrown down, for some bad Karma of his. The one hundred sons that had been born to our ancestral Priest were all killed in one day, for some wicked deed of their's in a prior birth. The Goddess, Vasumati, the mother of the world (*i.e.*, the earth), meets with constant misery by earth-quakes and other calamities. Even the Sun and the Moon,—those great luminaries, the eyes of the world, and the very images of virtue, are often eclipsed \* \* \* \*. When thus the greatest celestials are amenable to the workings of Karma, what of insignificant beings encased in a frail body? Be hopeful, and thou shalt be rewarded with success."

Râma kindly took the advice; and the result was that the monkey god, Hanuman, whom he sent to search for Sitâ, returned with the most favourable message, and handed to Râma a precious jewel which Sitâ was wearing on her head, and which she had sent to her husband as the best sovenir.

Similarly, Sitâ, being separated from her husband by Ravanah of ten heads, and having been cruelly subjected to ill-treatment and insult at his hand, cried that she must renounce her unfortunate life and attempted to hang herself with the long braid of her hair which she at-

tached to the branch of a tree,—when lo! a ray of hope flashed within her; she perceived that by enduring her suffering a little longer, with a firm patience, she would soon reach the end of her grief; and no sooner did she desist from the proposed act of suicide,—being inspired with a full tide of hope for her future welfare,—than she beheld Hanuman, the faithful messenger sent by her husband, together with the signet ring worn by him, as the means of pacifying the afflicted lady, and as a guarantee for her early delivery from all sources of grief. And she cried “One will surely attain to happiness, if he only sustains life with hopefulness, even at the end of one hundred years.”

Further, Hanuman himself thought of putting an end to his existence, in water or fire, when all his endeavours to ascertain the whereabouts of Sitâ had failed, because he was ashamed to convey unpleasant tidings to his Master, Râma. But soon he was inspired with hope; “I will succeed if I live,” he cried; and he did succeed as the subsequent events proved.

In this connection there is a nice anecdote in the Mahâ-bhârata. A Brahmin, residing in Naimish, lost his child, the only son, born several years after marriage. She and her kinsmen were naturally much grieved at this melancholy event, and conveyed the body to a crematorium, for the purpose of burying the same; the ceremony of cremation not being allowed in the case of a child who dies before he is initiated as a Brahmacharry. Close by the crematorium there was an owl perching on the branch of a tree, and a jackal hiding in a bush. Both were laboring under the pangs of hunger; and each was inclined to devour the child's corpse by deceiving the other. If the corpse were buried deep in the earth, the owl would not be able to dig it up and eat; and the bird therefore tried to induce the child's relatives to leave the corpse on the bare ground and depart at once. The jackal, on the other hand exhorted the relatives to wait there till sun-set, and then bury the corpse well,—so she (the jackal) might exhume the body and devour it. So, each went on philosophizing—to the child's relatives. The owl said “Why do you tarry in the crematorium? This is a horrible place,—full of owls, jackals and other wild animals. There are lying here numberless skeletons, which inspire men with dread. Therefore leave the corpse and go home at once. There is no use in your pouring tears of lamentation over the body, which is already cool and stiff. No amount of mourning can restore the child to life. Behold! the whole universe is subject to weal and wo! Unions and disunions are seen in daily life. The measure of joy or grief in this world, depends upon one's acts in his prior births. Bound by his own acts, good or bad, each one has to travel by the road allotted to him. Wise or ignorant, rich or poor, young or old—all must die, soon or late. No one ever comes back to life after having once succumbed to the power of time. My words may seem to be cruel; but they are true. Do you, therefore, let the child's body lie on the ground here and go home.”

The jackal said, “True the workings of Karma are mysterious and there is no escape from its bonds. But are your hearts made of stone

that you would listen to the words of the selfish owl, and go away, leaving the child's body on the bare ground, while yet there is much time for you to be looking upon the lovely face of your child before the sun sets in the Western regions? Have you lost all parental affection? Wait until the sun departs and spreads a gloom over the earth, so that it is no longer possible for you to see the pleasant countenance of your child; then bury the body deep in the earth, and depart. Moreover," the Jackal added, "Multifarious are the virtues of the hour. Happiness is followed by misery and misery by happiness. It may be that you who have suffered misery by the death of the child, may soon meet happiness by the revival of the boy, by reason of the evil effects of your Karma not being strong enough to make you endure grief long. You may have good luck. Do not anticipate the inconvenience and pain with which you are threatened by the owl, and do not despair, so long as there are chances of success, however remote."

"Yes," the owl said, laughing, "there may be chances of good luck if the great Rudra or Vishnu descends from the heavens to restore the dead boy to life! But such a thing is never heard of."

"Surely," retorted the jackal, "we have heard of such miraculous interposition of Providence. The restoration of a dead child by Sri Râma; and the revival of the son of the royal sage Sweta; are all truths which are vouched for by tradition. So, in the case of this little boy here, some good sage or Deity may come forward and grant the boon of life out of compassion."

The mourners were unable to decide upon what course they should adopt; they did not know that the bird and the beast were each influenced by selfish motives. But they noticed one point upon which there was no disagreement between the owl and jackal,—namely, that it is possible for Divine interposition to save the boy from untimely death. They noticed also the extraordinary event of the bird and beast engaging themselves in discussions of this kind, and thereby delaying the burial of the dead body. So a ray of hope was kindled in their hearts, and they resolved to wait as long as possible, with a sanguine hope that some miraculous power might be working in their favour.

Time passed. The Sun was just disappearing in the Western regions, when lo! the great Deity—Sankara urged by his spouse Parvati, left his ærial car, and having descended upon the earth, ~~and~~ presented himself to the afflicted relatives of the deceased child. The boon of continued existence was respectfully solicited and graciously granted, and the boy was restored to life, to the extreme joy of himself, his relations, and all! The Deity then accorded to the owl and jackal—who had been deprived of their food by the revival of the boy,—a boon for the appeasement of their hunger, in some other way, and departed.

Such is the influence of *Hope*: and it behoves us to cherish this virtue with a resolute firmness, and *never* despair.

P. SREENEVAS ROW.



**THEOSOPIICAL VIEWS BY THE HIGH COURT.**

THE MADRAS UNIVERSITY CONVOCATION ADDRESS.

**A**S everybody knows, the Theosophical Society has had its representatives on the Judicial Bench of Madras since its first establishment in that Presidency. There was, first, the late Judge G. Muttuswamy Chetty, of the Court of Small Causes; Judge P. Sreenivas Row, formerly of the same Court, but now occupying the higher tribunal of the City Civil Court, and Mr. Justice S. Subramania Iyer of the High Court of Judicature. All three of these enlightened and pious-minded gentlemen have freely acknowledged their membership and interest in our Society, and their sense of the good it has done in India and other countries, while the second-named has contributed several valuable articles and essays, as well as a commentary on *Light on the Path*, to our literature. Among the brilliant graduates of the Madras University, Judge Subramania occupies a foremost rank, and the world has lost much by his not having been able to apply his keen intellect to philosophy and religion instead of law. His recent Convocation Address affords ample proof of this if such had been lacking. Our space does not permit us to copy it in full but the following excerpts will show how a wise Judge may be at the same time a deep student of morals and religion as well as a conscientious Theosophist.

After some preliminary remarks and words of welcome to his fellow-graduates the learned Judge referred to the practical work of life saying:—

“You ought not to allow yourselves to be elated by this early success. For, as is well known, it has often occurred that some who at College were pointed out as the coming men of the generation, have quietly dropped into obscurity, while others, less noticed there, have pushed forward in after life and reached the front. I would, therefore, ask you to remember that early success at College counts for little unless it is followed up vigorously in after-life. You should not suppose that because you have received a comparatively superior education, you are to be above the ordinary work that comes to you to do.”

“You scarcely require to be told that much of the work to be done in this world is but of a homely and rough character. Consequently a feeling of contempt for any such work is one of the most unfortunate and dangerous frames of mind with which a young man can start in life.”

Reference was here made to the unfortunate desire so manifest among nearly all College graduates “to avoid altogether, humble careers involving manual labour or out-door work, and an equally strong desire to enter into the region of purely intellectual and sedentary pursuits.” Concerning this the speaker said—

“I trust therefore that none of you will, like men deficient in practical wisdom, go about the world complaining that you can get no work that is fit for you; but that all of you who have to seek an occupation, will, as men of sense, accept whatever honest work you are able to find ready to

hand, though such work be not purely intellectual. I do not think it is necessary to recall to your mind that a good many of our great men, who possessed the greatest intellects of their time, did not disdain to earn their livelihood by the toil of their hands. It is enough to remind you of Spinoza, that great thinker, who insisted upon supporting himself by grinding glasses in Amsterdam; and of Thiruvalluvar, the author of that marvellous Tamil classic, the Kural, who is believed to have earned his subsistence by labouring at the loom in the neighbourhood of this very city. It has often occurred to me that it would be a useful innovation to introduce into the educational system in this country, the old Jewish rule of insisting on every boy under a certain age doing some manual work for a portion of the school time every day, in order that he might learn betimes that such labour is natural, nay, necessary for every man. I consider that any one who thinks that any kind of decent labour is beneath his dignity and education, wrongs society, and the society as a whole cannot make any material progress if educated men shrink from certain forms of manual work because they fancy it is unsuited to their attainments or their station in life. If those who have received the benefits of liberal education would only take courage and step out of the beaten track of the public service, or the usual professions, and enter into other equally honorable, though more laborious, walks of life, as yet untrodden by them, I feel sure there would be plenty of good work to do which would prove not only fairly remunerative to those who do it, but also would, in the long run, be beneficial to the community as a whole."

The graduates were also advised to consult their special tastes, and talents.

"If you wish to avoid failure and disappointment, try to form for yourselves, beforehand, a clear and distinct conception of your individual aptitudes and powers, that you may properly decide what walk of life would fit your nature best. It is far better to choose an humble occupation in which you are certain of personal satisfaction, than a more remunerative or ambitious employment unsuited to your tastes and faculties."

"When, thus, after deliberation, you have made the choice of a profession, do not allow yourselves to be influenced by what has been called "The Gospel of Getting-on." In no calling can anything great be accomplished, if your chief aim in the performance of its duties be the material advantages to be got by such performance, or even the love of fame likely to accrue from it. It was, I believe, the late Lord Derby, who observed that, though all of us start in our careers with the notion of beating our equals in the race, yet most men, who are worth their salt, think as they go on in life, less of the return in fame or gratified vanity which their work is likely to bring, and more of doing it as it ought to be done. Let this spirit of the true worker animate you from the outset of your careers."

“Success in your profession is not the only end of education. It has a higher object, this is, to prepare you to lead a worthy life in this world. Whether you shall live such a life depends, to a large extent, upon yourselves. If you ask me what are the most indispensable requisites for such a life, I should certainly say, “a good conscience” and “a high character.” Now, who does not know that a good conscience is a guide which never deceives, but on all occasions unerringly points out what is right and what wrong. Depend upon it, gentlemen, there is no lever like that to overcome the difficulties of life, no power greater than the simple, straightforward, unselfish energy it gives. Where character is defective, intellect, no matter how high, fails to regulate rightly, because predominant desires mislead it. Even a distinct foresight of evil consequences will not restrain when strong passions are at work. The great hope of society is individual character, and I may add that even public safety and national honour rest upon the force of individual character. The difference between one man and another consists not so much in talent and wealth, as in the characters which they possess.”

“Whatever profession or calling you may choose, whatever station in life you may occupy, be modest but determined. Measure your own powers carefully and even sternly, but resolve that whatever gift is in you, shall with God’s help, be fully and strenuously worked out. Aim high, I would say, but take care that your aim is worthy of your compass and, come what may, it is pursued by honourable means. Self-control, self-denial—the habit of sacrificing the present to the future—these lie at the foundation of all success. Cultivate and practise them assiduously if you are desirous of attaining success.”

“Further, if you wish to be useful and happy too—I have no doubt but that such is the wish of all of you—always cherish and act upon large and generous sympathies. Endeavour to see things from the point of view of other men as well as your own. Learn to endure superiority in others. Value work above theory, and duty above sentiment. Do not stimulate overmuch your critical faculty, and do not cultivate the pernicious habit of never seeing a good quality in another, and never failing to see a bad one in him. Avoid as well the cynical feeling that no man does a good thing except for his own profit. I venture to assure you that you will find life much more pleasant if you habituate yourself to ignore the evil and seek the good in all things. Finally, whatever your sphere of influence—be it large or small—remember that there is sure to be ample scope in it for proving yourselves to be gentle and generous, sympathetic, forbearing and charitable. Resolve you shall be such. Above all, please realise that true happiness in this world is only to be reached through active beneficence, through the application of knowledge and power to the welfare of mankind.”

“Gentlemen, let me next impress upon you the necessity for that higher culture, without which the most important end and aim of

education cannot be achieved. I need hardly tell you that the marketable use of education is not its only use. It is intended to do far more than to enable you to earn your bread and increase your business. Even making man a good citizen and training him to discharge all his duties as such, faithfully and well, form but a secondary object of education. What it does for the life connected with your ordinary work, it ought to do for the life unconnected with it. True education ought not only to impart knowledge, but also develop mental power; help and promote the higher methods of intellectual training; uphold the dignity and popularity of the studies that will bring out the noblest powers of the mind with which the Creator has been pleased to endow us. In short, gentlemen, the great end of education is to ennoble, brighten and beautify man's inner life. But of course this end is unattainable in the limited time spent in the school or the College. It is a life-long work, to be pursued silently, steadily and persistently. And all of you must do this if the many years you have already devoted to your education are to lead to any real good."

"In carrying out this work of self-culture and improvement let me point out to you that many of you would be making up for certain serious drawbacks on the present system of education, due in a measure, to the method in which instruction is imparted in the great majority of our schools and Colleges; a method chiefly necessitated by the existing system of numerous public examinations that are a great, though perhaps necessary evil of the age, both here and elsewhere. The course of instruction in vogue tends greatly to destroy the ideal of a genuine student, loving and pursuing knowledge for its own sake. It causes, among other things, undue stress to be laid on the most mechanical of all the intellectual faculties, that of memory, without a corresponding development of judgment. It tends to produce men—even highly educated men—in whose case, as M. Pattison would say, the progress of knowledge has been only retarded by the activity of their education. And one of the results of such a system is, that the habit of thinking closely and accurately, which is not to be gained without irksome practice, remains, in many cases, to be formed, if at all, after the College career has ended."

"I would advise such of you as have not already set about acquiring this important habit, to try to do so at once. For it is highly necessary to the profitable prosecution of those future studies which are required to enrich your mind, stimulate your imagination and lift you out of the ruts along which the routine of your ordinary life forces you to travel. It is only these studies that will enable you to maintain the elasticity of the mind, and prepare you for that which all of you should aim at, namely, the carrying on the sprightliness of temper and the freshness of enjoyment characteristic of youth, into riper years and even into old age."

"As has been said truly, it is not years that make age. Frivolous pursuits, base passions, unsubdued selfishness, vacuity of mind, life with

sordid aims or without an aim at all—these are things that bring age upon men. And on the other hand, healthful tastes, an open eye for what is beautiful in nature and in man, a mind never without some active interest or pursuit—these are things that carry on the feelings of youth even into the years when the body may have lost much of its force and vitality. It is only to men whose lives are thus well-ordered, that effective search after truth becomes a possibility.”

“And to such as resolutely enter upon this, the highest of man’s duties on earth, Truth Divine unveils herself in one or other of her manifold forms, with an attractiveness which renders, to those fortunate few, the pursuit in question a blissful, incessant and all absorbing occupation productive of wisdom to them, and inestimable blessings not only to the country and the race to which those favoured men belong, but also to the world at large. Many such noble seekers after truth, who attained unto wisdom, lived in this land in days gone by and made it once famous. And though such men are very rare now, yet, as when a plentiful supply of rain has collected itself in the parched bed of the tank, there spring up in it, by magic as it were, the sacred lotus flowers, so, if we would but replenish ourselves with the living waters of truth and faith, there will rise in our midst many exalted men, who would be the means of revivifying once more that spiritual life which was the greatest of our past possessions, and which alone can elevate us again and lead us on to our true destiny.”

The learned speaker next touched upon the importance of Female Education, saying—“To my mind there is no more honourable and useful work which, as educated men, we are called upon to do, than to promote the spread of knowledge among the members of the other sex. Think of the extreme injustice of keeping one-half the members of the community in ignorance—the worst of bondages. Think also of the incalculable loss, intellectual, moral and spiritual, sustained by us by compelling the minds of our women, who admittedly possess many noble and beautiful traits of character, to remain uncultivated. Again, it is only when the mothers are educated, that foundation can properly be laid in the home, which is its most appropriate place, for that moral and religious training so very essential for the welfare of each generation and the greatness of the race. I would therefore urge on you to exert your utmost in this pre-eminently useful cause.”

The promotion of the study of Sanskrit Literature was next recommended in view of its being the repository of the wisdom of India’s ancient sages.

After warning his hearers against submitting “to be under the despotism of any Caucus,” the speaker said—“Be cautious of what you do and of what you advocate, and even more of what you condemn. It is a serious error to suppose that every evil that you perceive, admits of immediate, radical remedy. Time and education alone can remove some. Strive therefore, as much as you can, to extend the sphere of the

influence of education. Bear in mind, perfection is not achieved in a day, and that nothing but the slow modification of human nature, by the discipline of social life, can produce permanent and advantageous changes. Whatever you may do, never attempt to reform society without first reforming yourself."

The lecturer closed by charging the University members "never to do anything which their *Alma Mater* need blush for, or be ashamed of," and exhorted them to "bring credit and honour to her."

### LIVES AND TEACHINGS OF THE LATER PLATONISTS.

#### MR. MEAD'S LECTURES.

MR. Mead commenced his third lecture at the Pioneer Club by completing his sketch of the writings and personality of Porphyry, before alluding to the subject proper of the lecture—the teachings of Jamblichus.

After alluding to his birthplace, and stating that his Greek name of Porphyry was a translation of that by which he was originally known,—i.e., Malchus—Mr. Mead went on to say that little was known of the philosopher's life, save that he travelled much, visiting Palestine, where he studied, dwelling in Alexandria and also in Athens where he became a pupil of Longinus and Numerianus. He also studied the philosophy of the Zend Avesta. He did not encounter his real master and instructor, Plotinus, until he was thirty years of age. He was not readily persuaded to accept his teaching, and was finally convinced by one of his best pupils. After accepting the philosophy of Plotinus, he became fired by the undue enthusiasm of the convert. He conceived "a disgust for his body," and determined on suicide by starvation. Plotinus visited him when he was already much weakened, and dissuaded him, pointing out the folly of his conduct and confuting the stoical arguments in favour of a man's taking his own life when it was valueless in his own eyes.

Plotinus also wrote a "Treatise on Suicide," opposing the theories of the Stoics.

Porphyry was, as Mr. Mead stated in his former lecture, attracted to the Platonic Philosophy by its ethical side. He held that the philosopher should be the physician of the soul. "Nature," said he, "binds the body to the soul; but the soul binds herself to the body." In other words, he taught that the links of desire must be snapped by the efforts of the will, before liberation can be obtained. We must, therefore, he says, divest ourselves of our manifold garments. These "garments" he states to be three in number—the gross body—the subtle body—and the spiritual body; but these, even the third and highest, are limitations; the real man being the man without limitation, at one with the Deity. These three vestures, says Porphyry, must in life be cleansed, and renounced.

To the vestures and to the purifying process he applies the practice of those classes of virtues noticed in the last week's lecture.

The practice of the political virtues did not purify the subtle body. The purifying of that vesture, which corresponds to the soul, in theology, and to the astral Kama-Manasic nature, in our system, was attained by the practice of the cathartic virtues; by the killing of lower desires, and the coveting of the best gifts. Thus, said the lecturer, men were said to become "good daimons"—the word demon not being applied in the invidious, or "devilish" sense. These, again, who practised the intellectual, *i. e.*, spiritual virtues, became gods, or attained a high level of spirituality, final liberation. The highest good was the practise of the Paradigmatic virtues, according to the type in the Divine Mind. It will be seen that in this sketch of the teaching of Porphyry, Mr. Mead showed the remarkable similarity between it and the theosophic teaching of this century.

Porphyry wrote 60 books, or chapters. His treatise on abstinence from animal food was referred to by the lecturer, who stated that the Neo-Platonists almost entirely refrained from eating the flesh of beasts; giving as a reason for this abstinence, the fact that meat "incrassated" the subtle body. This body was not alone to be purified by the elimination of gross desires, but also by diet, and by the listening to certain strains of music at rising and retiring to rest. These instructions Porphyry addressed to those whom he terms, "divine men"—probably those who were definitely engaged in the study of philosophy and the striving after a divine ideal.

It will be seen, said Mr. Mead, that this ideal of Plotinus and Porphyry was so stupendous that it was indeed too lofty, and difficult of attainment, not alone for those who were unadvanced, but even for those who had made considerable progress. Union with the divine—no intermediate steps—no ceremonies—no worship of the gods. The system in its rigour, and the goal in its difficulty of attainment, were too hard for the majority. Many turned away. There was nothing for the weaker.

At this point the teaching of Jamblichus made itself felt. His school was, as it were, the intermediate system between the excessive rigour and high philosophy of Plotinus and Porphyry, and that of the Christians who cried, "This knowledge is common to all men; you may be united at once with your God." Jamblichus was a Syrian; he, while admitting "union" to be the goal, taught that there were many intermediate steps. He had a great following, and appears to have had psychic gifts, upon which, however, he laid no stress. Jamblichus, said the lecturer, was a connecting link between the severity of Plotinus, and the school which practised arts analogous to those of the modern spiritualists, which he opposed, as all great religious teachers and philosophers have done. He instructed the people in the true wisdom, and, as it might be termed, the rationale of astrology.

He wrote books which are nearly all lost: often of these we have but five, only two of which are translated. He wrote the life of Pythagoras, and expounded the Pythagorean system; he also wrote upon the mysteries of the Chaldeans, Assyrians, and Egyptians.

Mr. Mead explained that the latter work is practically a defense of priestcraft, and an explanation of the mysteries common to all organised theological systems. In this treatise it is stated that as the Egyptian priests of old instructed such men as Solon and Herodotus in the mysteries of their faith, so it is right and proper that in later times, and to fit persons, these mysteries should be expounded, and that those of pure life, engaged in the study of these matters, should be taught of the hierarchies of beings leading up to the One Supreme Life, whether these beings be called gods, angels, or devas.

Mr. Mead further said that it was the school of Jamblichus that, after the accession of Julian, re-established the religious rites, and the practice of blood sacrifices. The lecturer then alluded to this as the great error into which this branch of the Neo-Platonists fell, and traced, to a certain extent, the origin and meaning of these rites, in which the spilling of blood formed a part.

Mr. Mead contrasted the systems, of which the method of the one led to "Ecstasis", while the other countenanced a purified theurgy, for the weaker brethren.

Plotinus and Porphyry cried to all, "Through intellect to union. The will of man; not priestcraft."

Jamblichus asserted, on the other hand, "This is too hard for the people. There is, for the many, a medium course wherein they may have their rites."

These differences of doctrine Mr. Mead carefully pointed out to an attentive audience. The lecture concluded by an account of the book written by Jamblichus wherein he explains the Grecian mysteries, in which as many as 30,000, or sometimes even 700,000 initiated persons took part. The mysteries were divided into three grades. There were the lesser mysteries, explaining the terrors of the after-death condition for evil doers, and the higher mysteries, in which the glories possible to man were portrayed. The punishment for the betrayal of these mysteries was death; and the penalty was always rigorously inflicted.

The subject of the fourth lecture was, "Julian, and his Instructors."

Mr. Mead commenced by giving a sketch of the lives of the teachers. Of the principal instructor we know that he was a man of great eloquence who obtained the favour of the Emperor, and thereby giving rise to jealousy was accused of Magic and martyred.

Yet another follower of Jamblichus taught through many years in Pergamas. He retired to Cappadocia, and was persuaded thence by his disciples. He was dispatched upon an embassy to Persia, where he so



influenced Sapor that he was almost persuaded to relinquish his throne and his wealth for the life of a philosopher.

Mr. Mead then traced the life of Julian, and of Maximus who was finally his chief instructor.

Julian and his brother were the only members of his family who were not put to death by Constantius. They were kept in what was virtually imprisonment, and were reared in the Christian faith.

At the age of eighteen Julian applied for permission to study in Athens, where he was initiated into the Eleusinian mysteries. He finally became a pupil of Eusebius who was in the habit of concluding each address by warning his hearers against the Magic of the senses, namely, those practises which were not only opposed to the teachings of Plotinus and Porphyry but also to that process of mental theory taught by Jamblichus. Julian enquired the reason for this warning, and, on learning that it was directed against the ceremonial Magic practised by Maximus, a member of the school, he, attracted by the report of the phenomena produced, attached himself to Maximus, whose teaching he henceforward followed.

Mr. Mead stated that there was evidence that Maximus possessed psychic powers and much knowledge of magical arts. He also practised divination. During the life-time of Julius (the father of Julian) he received much honour, but on his death he was imprisoned during many years, tortured and fined. He was subsequently released after enduring much suffering and died at an advanced age.

Julian was made governor of Gaul, at the age of twenty. This appointment was intended as a means of compassing his destruction. The position was one of extreme difficulty, and Julian was but a youth in years. He made his headquarters in Paris, and there, living a simple and abstemious life, he governed the country with great ability, and trained a band of soldiers who were devoted to him. He was, said Mr. Mead, no dreamer. He was the soldier beloved by the camp, the statesman looked up to by his people. At the same time he was before all things the philosopher. He rose at twelve each night and wrote, studied and engaged in religious exercises.

Constantius becoming jealous of his power, when he had ruled during ten years, called upon him to leave Gaul practically undefended; by dispatching his veterans, the flower of the army, for the Emperor's service. Julian sent an embassy in lieu of the men. Constantius sent a more peremptory message, and the soldiery proclaimed Julian emperor. Julian marched upon Constantinople with a rapidity that testifies his consummate generalship, and took Belgrade. The death of Constantius put an end to the strife, and Julian ascended the throne of the Caesars. During his brief reign of eighteen months, the work accomplished by him was prodigious. He cleared the court of sycophants—he summoned men of learning. He employed vast numbers of secretaries, who relieved each other—Julian being able to dispense with the amount

of sleep which most men find to be necessary. It is said that he could dictate, converse and write a letter, simultaneously. He was heedless of the imperial dignity, and careless in dress.

Warrior and ruler as he was, he was primarily a priest; he re-established the ancient religion and drew up stringent rules for the guidance of an elaborate system of priesthood. He issued no edicts against the Christians; but he deprived them of such property as had been taken from the temples. He wrote seven books against them, in which he attacks Genesis, and denies the authenticity of the fourth gospel, in which Jesus is made identical with the Logos. He passed certain educational measures, and proclaimed that every man was free to hold whatever religion he elected as being desirable to follow.

He met with his death by a spear wound, in his campaign against Persia, and passed his last hours in discussing the nature of the soul, with Maximus and Priscus.

In conclusion, Mr. Mead alluded to the differences of doctrine between the Christians and Pagans, stating that it was only the most learned who discussed essential doctrines.

The main difference betwixt the really instructed members of both parties being, that while the Philosophers admitted that it was possible for man to become God, the Christians asserted that in Jesus dwelt the Logos—the Word made flesh.

Finally, the lecturer expressed the hope that the present generation will seek for points of similarity rather than difference, between the ancient faiths of the world, and will advance towards the day in which we may hope that man, being convinced of the spiritual nature of all things, may learn more of the divine than was possible to any but the philosophical giants of old, in the same measure as they have already acquired a deeper knowledge of physical laws.

I. H.

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## Reviews.

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*Lucifer*—March 1896. Mr. Mead first devotes eight pages to a review of the "Life of Anna Kingsford," taking for a title the adage of the old Greeks, "Nothing too Much." One might wonder if this adage applies as well to the reviewing as to the *writing* of books, but it will be generally conceded that, under the circumstances, Mr. Mead's course is justifiable. We would like to quote largely from that most excellent article by Mrs. Besant—"Man and His Bodies," but shall look for its reprint as a Theosophic Manual. In Mr. Mead's "Orpheus," which is continued, a striking similarity is shown between the Ancient Orphic discipline and morals, and that of the ancient Hindu code. There was also the inner as well as the outer discipline. "Early Christianity and its Teachings" by A. M. Glass, is continued, and the subject is well presented. Following this is an interesting monograph on "Folk-Lore," by

W. F. Kirby. "The Desire-Body," by Bertram Keightley, is a scholarly and thoughtful article and will be read with much interest. "Devachan," by C. W. Leadbeater, is continued. This subject, which the majority of us are so interested in, seems to have been thoroughly thought out by the able writer and it is presented in an intelligible manner. "Madame de Guyon and the Quietists," by the Hon. Otway Cuffe, is a very gentlemanly rejoinder touching on a criticism of the author's previous article. E.

*Mercury*—February 1896. Herbert Kitchin's valuable article on "The Rationale of Hypnotism and Mesmerism" is concluded in this issue. The above paper was originally given to the Johannesburg Theosophical Group, and will repay careful examination. "Will," by M. A. W., is also a very instructive paper which all would do well to read. The departments of "Behind the Veil" and "Practical Theosophy" are each well stored with thought. "Around the Zodiac," "T. S. Echoes," and "Children's Corner" are all of interest.

*Mercury* for March.—The March issue of *Mercury* has just reached us. The "Beauty of Silence" is well presented by Edith Sears. "A Bible Study," by A. Marques, "Kshanti," by O. D., and "Theosophy," by Chas. H. Connor, are the main articles. The last named paper commences as follows— "A word possessing greater active potency in the realm of thought, at the present time, than that at the head of this article, would be hard to find." Most Theosophists will say amen to this. The various departments in this issue are, as usual, well filled. E.

*Theosophy in Australasia*—March 1896. The principal article in this number is, "Where we stand to-day"—an able production. This is pre-eminently a home magazine, and labors faithfully for the T. S. E.

*The Path*—March 1896. A proposed change of name is announced to commence with the April number, when this magazine will appear as *Theosophy* instead of as *The Path*. It is expected that this change will tend towards "an increased familiarity on the part of the public with the word; and it is a word that has power in it sufficient in itself to change the tenor of a man's life," &c. Subscribers who read and show this magazine—*Theosophy*—in public places and conveyances will thus aid in promoting a knowledge of the word and the ideas connected with it.

The "Mars and Mercury" controversy, and Mr. Maitlands's "Life of Anna Kingsford" are next touched upon. We had thought of offering a few words concerning the spirit which must have prompted the closing paragraph on page 365, culminating in the last two sentences; but the weight of opprobrium which must of necessity follow and be attached to such sentences is sufficient to sink them into the oblivion they so justly merit.

The two "Letters of H.P.B. to Dr. Hartmann" are a strange mixture abounding in many personalities interspersed with a few pearls of wisdom, and *The Path* ought to be congratulated upon the fact that they are finished. Let us hope for something better in future. The gratitude which Theosophists feel toward their former teacher and truth-bearer, H.P.B., need not cause them to expose to the world, indiscriminately, all her private letters which illustrate the weaker points in our human nature, from the sphere of

whose influence none of us are freed. In the letters first alluded to, the writer of them holds up to ridicule a true and tried friend and colleague, apparently for the purpose of gaining the approbation and possible friendship of one who had become estranged; and in the entire series, her exaggerations, her childish self-excusals, self-laudations and self-contradictions stand out in astounding contrast with the nobler aspects of her enigmatical character, for "in her brighter moments and under diviner influences she displayed the highest qualities of teacher, sage and revelator." Notwithstanding the ridicule heaped upon her colleague and co-founder in the first portion of the closing letter, she says in the latter part of it, he "is thoroughly honest; he is as true as gold to his friends \* \* \* and his devotion and love for the Masters is such that he is ready to lay down his life any day for them," etc., and a little farther on she says of him—"he has always taught, verbally and in print, that no one was to expect favours from Mahatmas or God unless his own actions and merit forced Karma to do him justice in the end." Surely this is quite sound doctrine to have been "always taught" by a "fanatic," who (with Judge) "went mad," and afterwards "became crazy." A little more veneration for the simple truth, judged by its own merits, and a little less for the frail human channels through which it may come to us, would be of great benefit to humanity. "The Art of being Brotherly" is the first part of a continued article by E. T. Hargrove. "Devachan," by Bandusia Wakefield, is an able presentation of the writer's ideas concerning this much-longed-for state. "Questions and Answers" and "Correspondence" follow. E.

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*The Thinker*—formerly *Theosophic Thinker*—April issues, 1896. This is the only weekly paper in India devoted to Theosophy. It is ably edited, is a valuable worker in our common field, and merits a liberal support from our Indian members. We hope and believe it will be none the less "Theosophic" now that it has dropped the middle name from its title. *The Path* has decided to drop its former title and substitute the one word—*Theosophy*—a word so rich in meaning. However, if we all keep the same end in view we can allow each other a little latitude as to ways and means, though our opinions may differ; so, our near neighbour, *The Thinker*, may rest assured of our continued and hearty good-will. E.

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*The Theosophic Gleaner*—April 1896. The chief articles in this issue are—"Secret of Count Saint-Germain," an abridged translation from *Le Lotus Bleu*; "The Law of Sacrifice"—a reprint of one of Mrs. Besant's valuable lectures; "Some Notes on Kundalini," from *Theosophist*; "The Things that are Unseen," from *The Lamp*, and "The Departed Guru," from the *Indian Spectator*—the latter being a defense of H. P. B., by Miss F. Henrietta Müller, B. A. E.

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*Pacific Theosophist*—March 1896. The opening article—"The Sixth Sense," is by Stanley Fitzpatrick, and embodies the teaching of the Secret Doctrine on this subject. "The Pairs of Opposites" is a "Study from the Bhagavad Gita," by B. B. Gattell. "Heredity," by A. E. Gibson, contains some valuable thoughts on this important topic. The two remaining articles—"Brotherhood" by Dr. J. S. Cook, and "Rebirth and Reincarnation," by Peter Dewar, are quite brief, though they contain good matter. E.

*The Irish Theosophist*—March 1896. "The Enchantment of Cuchullain" is concluded, "Cycles and the Secret Doctrine" is by Edgar S. Coryn. The article concerning Wm. Q. Judge is continued, and a few other brief items complete the issue. E.

*The Seen and the Unseen*.—March 1896. The paper containing hints on Practical Occultism, entitled "From the Seen to the Unseen" is continued. "Palmistry," by Madame Alse Nordska is also continued. "Occult Powers in the East" by J. C. Staples, and "Theosophy and Geology," by James Stirling, are each concluded. There are also several articles connected with Spiritualism, and the usual reviews.

E.

*Journal of the Buddhist Text Society*, Vol. III, Part III. First we find a report of the General Meeting of the Society, held at Darjeeling, on the 29th of October last. The President, Sir Alfred Croft, K. C. I. E., M. A., opened the proceedings and explained the character and objects of the Society and its present work. The Honorary Secretary, Sri Sarat Chandra Das, in announcing the donations, said the latest one was a cheque for Rs. 100 from the Hon. Justice Subramania Iyer of the Madras High Court. The Government of Bengal has also lately made a grant for Rs. 2,000 for publishing a rare series of Buddhist texts collected at state expense, from Nepal, Tibet and Burma within the last 50 years. The Hon. Secretary exhibited various interesting pictures which illustrate Buddhist doctrines. Among the list of distinguished visitors at the meeting we note the names of the Honourable Sir Charles Elliott, Lieutenant-Governor of Bengal, the Hon. H. J. S. Cotton, c. s., c. I. E., the Hon. C. E. Buckland, c. s., c. I. E. and the Hon. H. H. Risley, c. s., c. I. E. The *Journal* articles are as follows: "Notes on the Exorcism of Spirits in Corea," By Dr. E. B. Landis; "A Chart of the Footprints of the *Tathāgata* Sakya Buddha," Trans. by E. B. Landis, M. D., "The Mādhyanika School of Buddhist Philosophy, together with a short sketch of the leading Indian Schools of Philosophy," by Prof. Satiç Chandra *Vidyabhushan*, M. A. (this article should interest not only Buddhists, but Theosophists in general), "Causes which Degrade Humanity," a translation, and "About the Origin of the Mauryas of Magadha and of Chānakya," by Dr. Bajani Kānta Sen, M. D. There is also an Appendix in Sanskrit, entitled "Badradvipājatṛavadāna."

E.

*Theosophia* (Amsterdam)—March 1896. This number opens with an article on Matthew, XIII, 12; then follow "The Key to Theosophy," "India and her Sacred Language", "Through Storm to Peace," "The Bhagavad Gītā," "Light on the Path," "Karma," "The Golden Stairs," "Letters that have Helped me," &c. E.

*Arya Bala Bodhini*—April 1896. This issue gives a very encouraging account of the organisation of the Hindu Boys' Association at Mysore, and of Col. Olcott's pithy remarks to the boys at the Town Hall, previous to the formation of the Society; and another article notes other conversations and lectures of the President-Founder during his stay in that city, and the organisation by him of a large and active Branch Theosophical Society. "Sri-Rama Navami" is a reprint from the *Times of India*, and the excellent Convocation Address by the Hon. Mr. Justice S. Subramania Iyer, is published in full, for the benefit of Hindu youth. "The Mistletoe" is reprinted from *Mercury*. Minor departments complete a specially good number.

*Rays of Light*—April 1896. This issue has interesting articles on "Cremation," "Hygiene," "Premature Burial" and "Studies in Theosophy," also an original poem specially written by Roger S. Chew, M. D., for *Rays of Light*. E.

Received with thanks—our French, German, Spanish and Swedish T.S. exchanges, together with the Phrenological, Philosophical, Astrological, Scientific, Spiritualistic and various other magazines. April *Buddhists* and *Maha-Bodhi Journal* not received.

#### REVIEW OF BOOKS.

We have much pleasure in receiving three Bengali books named "PRATHIHANI" (Echo), "NIRJHARINI" (The Fountain), and "KALLOLINI" (The Stream), which are collections of Bengali Poems by Rani Mrinalini, widow of the late Kumar Judra Chandra Singha, of Paikparah Raj Rajhati, No. 1, Harrington Street, Calcutta. The Poems are written in a very graceful style, and express sentiments, which, considering the age of the authoress (she being only 16 years old), are simply marvellous. There is a touch of pathos and natural simplicity in almost all the poems. All human feelings and passions are dealt with in a manner that would do credit to the greatest of our poets. The religious views propounded in her prayers, are all conceived in a very broad, catholic and uncontroversial spirit.

In "Nirjharini" the grief of the authoress at the demise of her lord is pathetically described, and resignation to misfortune and determination to find consolation in the happiness of others are expressed in a manner that would not compare unfavourably with Tennyson's "*In Memoriam*." Mr. R. C. Datta, C.S., C.I.E., speaks very highly of "Nirjharini:" in his "*Literature of Bengal*" he says:—"The lines strike a chord in every feeling heart, and display a depth of despair and an eloquent simplicity of real sorrow, which our greatest poets can scarcely excel."

In "Kallolini" (her latest collections) a masterly display of genius is seen at every page, the credit being in the originality of her ideas—as she is ignorant of the western lore and of the contemporaneous ideal of the present age. Nowhere in our history is to be found so early a development of genius, as that of the authoress. It is a marvel in itself.

The books are elegantly bound, and besides their intrinsic worth, reflect credit upon the publishers.

Accompanying the books above mentioned is another, written by the talented young Rani's husband, previously mentioned and since deceased. It is entitled:

#### KALYANA MANJUSHA,

#### OR THE CASKET OF BLESSINGS,

and is "an exposition of the Principles of Sanskrit Logic" according to the system of the Nyaya Philosophy which the author claims is "the only adequate method of investigation of truth, especially the truth of the ancient *Sastras*." The work of rendering this in English has been a difficult one but it seems to have been very carefully and faithfully performed, with the view of resuscitating Sanskrit learning and promoting a wider knowledge and study of the *Sastras*. The work is in the form of questions and answers, and the ideas are clearly elucidated. Students who are interested in Hindu

philosophy should secure a copy of this reliable little book of 50 pages. It is neatly bound in cloth. The above works are published by L. M. Ghose, at No. 1, Harrington Street, Calcutta.

### THE SORROWS OF SATAN.

(The following views of this work are taken from a private letter.)

I have just finished reading Marie Corelli's new book—"The Sorrows of Satan." It is a work that is characterised by the author's usual originality and grace of diction,—absorbingly interesting, of course, but oh! what a fall is there from the human love and interest and good will that breathed in her earlier work—"A Romance of Two Worlds." She exhibits a most miserable spite against critics, and indeed the whole human race, generally. Men are worse than the beasts of the field, and women are worse than men,—there is no redeeming feature in either of them. Society is Hell Incarnate, swayed and ruled by His Satanic Majesty in the person of a rich fascinating Prince with the form of a demi-god and the face of an angel. Indeed this Prince, who is verily and indeed Lucifer, son of the Morning himself, is the only lovable person in the book, and gives one a much greater respect for the Devil than one has been in the habit of having. Indeed he is absolutely charming, with his godlike beauty and his unutterable remorse, his dark, mysterious power, and his attendant Imps in the shape of a valet and a chef. You will be interested to hear that he is a great friend of one of the Cabinet Ministers who is described as being burly and broad, I think that must mean Lord Salisbury, but—thinks it is more probably intended for Harcourt. Well, after all, I think, it is a very terrible condition of mind for any one to be in, to think all of one's brothers and sisters outrival the devil himself in wickedness and sin, as they do in this book, for one Mavis Clare, who is a genius and an authoress abused by the critics, and a beautiful saint to wit, is too palpably a portrait of Marie Corelli herself to be taken seriously, and she is the only character in the book who is admitted to be good enough to live. Of course, Miss Corelli permits herself to sneer at "Blavatskyism, Besantism, and all the other isms"—and even to think of such a woman as she, in the same moment with Mrs. Besant! one, who hates and despises the human race, and the other who spends all her time, and energy, and thought, and work, for the good of those same degraded, horrible, detestable fellow-creatures. I should like to have the pleasure of half an hour's conversation with Marie Corelli.

### EUPHRATES, OR THE WATERS OF THE EAST,

With a commentary by S. S. D. D.

This is Vol. VII. of the *Collectanea Hermetica*, edited by W. Wynn Westcott, M. B. [Theosophical Publishing Society, 7 Duke Street, Adelphi, London, W. C., 1896, Price 3s.]

This work, by Eugenius Philalethes, also known as Thomas Vaughan, is a reprint of his ancient alchemical publication. The author's ideas being couched in very mystical phraseology the average reader will certainly find the book very difficult of comprehension; in fact it is deeply esoteric. The commentator throws occasional gleams of light upon the hidden meaning of the text. There are occasional passages which can be readily under-

stood—for instance, on page 27th, Para. II, the author says: "To speak of God without Nature, is more than we can do, for we have not known him so; and to speak of Nature without God is more than we may do, for we should rob God of his Glory and attribute those effects to Nature which belong properly to God, and to the spirit of God which works in Nature." This book has much truth in store for those who are capable of fathoming the depths of meaning which lie hidden beneath the obscurely rendered phrases which abound in it.

E.

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### PLOTINUS.

By G. R. S. MEAD, B.A., M.R.A.S.

[Theosophical Publishing Society, London.]

This admirably written Essay was designed as a Preface to a new edition of Thomas Taylor's "Select Works of Plotinus," and forms the first volume of a proposed series to be entitled "The Theosophy of the Greeks." The Essay has already appeared in the columns of *Lucifer*, and comprises three sections. The first compares the present intellectual conditions of humanity with those prevailing during the age of Plotinus; the second treats of the "System" taught by him, and the third is bibliographical. This work of bringing forward the results of the best thought of the ancients is to be highly commended.

E.

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### THE THEOSOPHY OF THE VEDAS.

THE UPANISHADS, Vol. I.

By G. R. S. MEAD, B.A., M.R.A.S.,

and

JAGADISHA CHANDRA CHATTOPADHYAYA.

[Theosophical Publishing Society, London. Price, Buckram 1/6. Paper, Six pence.]

The reader finds here the text of the ISHA, KENA, KATHA, PRASHNA, MUNDAKA and MANDUKYA UPANISHADS, translated into English prose in a beautiful, metrical, flowing style, which captivates the attention, almost as if it were a poem. There are also explanatory arguments, notes and a general Introduction. A verse from the Upanishad (15) will illustrate the style of the text:

"Truth's face is hidden by a disk of gold. Unveil, O thou that nourishest [the world], that I, the keeper of the law of truth, may see [thy face]."

"All-fostering sun, sole seer [and] ordainer, child of creations lord, marshall [thy] beams, thy light indraw! That form of thine, the loveliest of all; that I behold! He who is there, that being there, He is myself."

All who are interested in the ancient literature of the East will want a copy of this book. It contains 137 pages and is neatly bound.

E.



## PORPHYRY TO HIS WIFE MARCELLA.

TRANSLATED BY ALICE ZIMMERN.

[Bellairs and Co., London, Price 3s. 6d.]

The main portion of this exceptionally interesting work consists of a long letter written by the aged philosopher, Porphyry, to his absent wife Marcella. Although she was a widow with seven children, he married her for the purpose of educating her and her numerous offspring, in those doctrines which he had found to be of such inestimable value. The translator, Miss Zimmern, gives us a lengthy and admirable Introduction to the "letter," and Dr. Garnett, of the British Museum, furnishes the Preface. A few sentences will show the tone of Porphyry's mind:—

"No two things can be more entirely opposed to one another than a life of pleasure and ease, and the ascent to the Gods."

"Education does not consist in the absorption of a large amount of knowledge, but in casting off the affections (lower) of the soul. Now the passions are the beginning of diseases. And vice is the disease of the soul" \* \* \* \*

"Is it not then absurd, though thou art persuaded that thou hast in thee the saving and the saved, the losing and the lost, wealth and poverty, father and husband, and a guide to all true good, to pant after the mere shadow of a leader, as though thou hadst not within thyself a true leader, and all riches within thine own power? And this must thou lose and fly from, if thou descend to the flesh, instead of turning towards that which saves and is saved."

"For purity is God's beauty, and His light is the life-giving flame of truth." In a pure body where soul and mind are loved by God, words should conform with deeds; since it is better for thee to cast a stone at random than a word, and defeated speaking the truth, rather than conquer through deceit."

"We should hear and use speech concerning God as though in His presence. God-like deeds should precede talk of God, and in the presence of the multitude we should keep silence concerning Him, for the knowledge of God is not suited to the vain conceit of the soul."

"Thou wilt best honour God by making the mind like unto him, and this thou canst do by virtue alone."

"Thou wilt become worthy of God, if thou deem it wrong either to speak or do or know aught unworthy of him."

"Wherefore philosophers say that nothing is so necessary as to know thoroughly what is unnecessary"\* \* \*

"Hesitate not to die for that for whose sake thou art willing to live."

Porphyry's philosophy is broadly Theosophical, and one regrets the sudden break at the end of the MS. This beautiful letter seems like a continuous panoramic unfoldment of wisdom, and will need no recommendation to lovers of truth.

## Theosophy in all Lands.

### EUROPE.

LONDON, 27th March, 1896.

*The Vahan* for April tells us that Mr. Mead's papers on "Orpheus" will be concluded in the next number of *Lucifer*, and will be followed by a series on "The Lives of the later Platonists" in which will be incorporated the information given by Mr. Mead in his six lectures recently delivered at the Pioneer Club. The papers on "Orpheus" will shortly be published in book form, and will contain three charts and an exhaustive bibliography, which have not appeared in *Lucifer*.

The April number of *Lucifer* will contain the account of a strange dervish sect called the *Assaoni*, the source of whose curious practices comes, with little doubt, from the indigenous traditions of magic found on the northern and north-western coasts of Africa—the traditions of Atlantean magic being clearly traceable on these coasts.

During the past month, Dr. Wells, Mr. Sinnett, Mr. Mead, Mrs. Mallet and Mr. B. Keightley have been the lecturers at the Blavatsky Lodge. Mr. Sinnett's lecture was illustrated by maps, to show more clearly the evidence for the theory of a second rotation of the earth. The series of lectures lately given on Sunday evenings have dealt principally with the psychic nature of man. They have been of great interest, and very well attended. The series comes to an end this month, and in April the Sunday lectures will be upon "Reincarnation" and "Karma."

There are several curious facts in the paragraphs recently given on "Science at Work," in the *Daily Chronicle*. One of these refers to the Röntgen discovery as having been foreseen by Reichenbach so long ago as 1848, when, in his writings on the odic light, he stated that there were bodies which were transparent to this illuminating medium or fluid. The scientists of that day denounced Reichenbach as a lunatic, and it is only since the latest discovery, that a professor at Cologne has made experiments on his lines, and is said to have repeated some of his results. In another paragraph an entirely new phenomenon is said to have been dealt with by Professor Roberts-Austin, C.B., in the Bakerian lecture which he has lately delivered before the Royal Society, on the "Diffusion of Metals." It says—"That mixtures of gases of different densities, and saline solutions, more or less rapidly diffuse until a homogeneous mixture of uniform density is obtained, has long been known, and is a subject that has been worked at by many of our leading Scientists. That Molten metals behave to some extent in the same way has also been generally realised. The lecturer, however, brought experimental evidence to show that metals, not only in their molten state, but even at temperatures far below their melting point, and in some cases even at ordinary atmospheric temperatures, have this power of diffusion. It was shown that when a piece of gold and lead, clamped together, was gradually heated much below the melting point of lead, the gold more or less rapidly passed into the lead. Even when simply tightly fixed together for sometime, without any extraneous heat, atoms of gold slowly but surely travelled into the lead; the lead nearer the gold was, of course, richer in the precious metal—the proportion of the latter gradually decreasing as the distance from the juncture of the two metals increased."

The *Spectator* (14th March) has an article on the "Interestingness of Things," in which the writer notes how the last months have been absolutely crowded with political and scientific excitements. Regarding the "x rays" he writes—"What that discovery precisely means even the learned do not know; but this much at least it seems to prove, that the impenetrability of matter to the eye is in part illusory; that sight is sometimes independent of what we call "light," and that it may be reserved for this generation—we do not say it is reserved, but only that it probably *may* be—to discover a secret which affects the whole universe as much as the law of gravitation—the constitution of the medium which we call "ether," which we know must exist, but about which—its constitution or the laws that govern it—we know absolutely nothing, save that light and heat, whatever they are, pass through it, as is supposed, in undulating waves."

Of these waves we read more in an article by Mr. A. A. C. Swinton, in the *Cornhill Magazine* for March. In calling attention to the enormous strides in applied science and mechanical invention that have been made during this century, he observes, that the result of this progress has altered the conditions of life more completely than at any previous period, and shows moreover, that whether we like it or not, *things still keep moving onward*. There is no sign of stop or diminution in the progress, for new scientific discoveries increase with rapidity each year, and the probability is, that in the next century our knowledge of the forces of nature may be increased to an extent we can now scarcely realize. He writes further, on the waves of light that are known to exist in the luminiferous ether filling space.

These waves he describes as being of different volume, some of great size, some mere ripples. The rise and fall of the great waves being slow, and that of the small ones exceedingly rapid. These vibrations appear to our optic nerves, as red, green or violet light, and beyond these are the ultra-violet waves, invisible to human sight (though they appear to be visible to some insects), yet capable of acting on photographic plates. The experiments of Hertz and Lodge show them passing through stone walls as easily as through the air, "so that it has been even mooted, as a possibility of the future, that by means of a radiant beam consisting of these waves, we may eventually be able to send signals through the solid earth from one side of the globe to the other!"

The *Spectator* (21st March) in one of its leading paragraphs writes of a recent curious and important "find" in Egypt. It was made by Colonel Roum, an American, who has been digging round the base of the *Sphinx*. At the back of the figure he came upon a shaft 25 ft. deep, from which two passages opened. But the chief "find" was made 15 ft. below the small temple which stands between the paws, for here was discovered the missing cap of the *Sphinx*. It is ornamented with the three lotus columns, and the serpent, and is painted a red colour. In the top of the head of the *sphinx* is a hole into which it was fastened and into which it is hoped it may again be placed. The writer observes that if only the fragments of the nose could be found, the *Sphinx* might once more be made to appear as it did when its look of benign calm delighted the ancient world.

E. A. I.

#### AUSTRALASIA.

The second Annual Convention of the Australasian Section is to be held on the third and fourth of April, in Melbourne, and will take into considera-

tion the "Report of the Committee on Revision of the Constitution," among other business which will be brought before it. With regard to the body of the Report, but little criticism, as far as we can learn, has been expressed here, but the alterations in the wording of the "Objects" of the Society are meeting with adverse criticism. Many are to be found who think the time unpropitious for any alteration. A certain sentiment has grown up around the formula, it being generally understood that H. P. B. herself formulated the objects of the society that she and Colonel Olcott founded, and, moreover in some quarters, the proposed alterations, with the exception perhaps of those dealing with the third object, are not by any means regarded as improvements. There are probably no Branches or individuals in this Section who would not willingly accord to the President Founder a very large measure of discretion in the exercise of his functions, but the objects of the Society seem to occupy, in popular estimation, a category apart.

The Theosophic outlook in the Colonies is bright and encouraging on the whole. In these Southern lands during the hot months, a certain languor seems to pervade the physical and mental atmosphere, but in the great centres of population this is less noticeable than in the country districts. Consequently Theosophic activity is greatest in Sydney, Melbourne and Brisbane; while in the Northern and some other Branches, where the heat is most severe, and wider distances separate the members, activities are being more or less deferred until the cooler days, and more especially the cooler nights, brace up the lax nerves and muscles.

In Sydney the General Secretary has received a hearty welcome on his return from Melbourne. His first address was delivered under most unpropitious circumstances. A severe thunderstorm raged in the early evening, but did nothing to mitigate the oppressiveness of the atmosphere; nevertheless a large audience attended at the rooms in Margaret Street, and evinced unmistakably their pleasure in receiving him once more among them. The address which he delivered on the occasion created a strong impression and called forth many expressions of thanks from his friends at its close.

Much interest is excited in Australia by the news, freely circulated, that New Zealand is about to be formed into an independent Section of the T. S. The project is received with much favour, as it is thought that it will conduce to the vigour and spread of the movement, and hearty congratulations to our New Zealand Brothers and Sisters await the announcement that the New Section has become an accomplished fact.\*

Reports from New Zealand speak strongly of the gratifying success which continues to attend the Countess Wachtmeister from point to point. New members are being enrolled under her influence, and a New Branch has been chartered.

Private advices speak of the probability of a visit by the Countess, in the near future, to America, where great numbers of theosophists hold her work in high esteem, and her memory in affectionate regard. We, here, feel assured that wherever she may be she will be appreciated; and wherever she has been but is not, she will be missed. Our gratitude and good wishes will assuredly accompany her, wherever Karma may call her.

"S."

\* See "Executive Notice" in Supplement.

## THE DEPARTURE.

Our brother Wm. Quan Judge, died at his home in New York City, on March 21st, of consumption. He had been in poor health for several years and during the month preceding his death became much worse, yet at last, the end came suddenly, neither he nor his family being aware that it was so near. He was conversing with a friend, when all at once his voice failed him, and in half an hour the final change was completed. He was born in Dublin, Ireland, April 13th, 1851, and leaves a wife but no children.

The funeral services were held at the head-quarters of the Aryan Theosophical Society, 144, Madison Ave, N. Y. City, on Monday, March 23rd, 1896. The services were very simple. Mr. Claude Falls Wright told of the devotion of the deceased to Theosophy, and his readiness to abandon all else to its interests, and said that his departure should not bring discouragement to members; instead, it should make them stronger, as his indomitable will and energy would still be here to stimulate them to new efforts. The loss of an individual is nothing to Theosophy, said Mr. Wright, for that will last so long as there are left three people in the world who believe in and follow the teachings.

Mr. James M. Pryce next spoke briefly of the energy which Mr. Judge had shown during his life, in the cause of Theosophy, and said that his death was an additional impetus to the remaining followers of the Philosophy to make its future an enduring memorial to its founders. He spoke of his affection for the departed, but was confident that the future of Theosophy would not be clouded by his death, but stimulated instead.

Mr. Ernest Hargrove of London (who had been lecturing in America), also made a few remarks and alluded to the courage, perseverance and will-power of the deceased, adding that "He died in the spirit with which the word of his death was received by a very old and dear friend of his, who said, 'Thank God, he is dead.' It was not death, in the usual sense, it was liberation. Mr. Wright then announced that Dr. J. D. Buck, Vice-President of the American Society would succeed Mr. Judge as President, until the next Annual Convention in Chicago on April 26th, and then he would probably be elected permanent President.

Our readers will find in the Supplement of this issue of *Theosophist* a copy of the Resolution passed at a general meeting of the Bombay Theosophical Society, expressing the sentiments of the Branch concerning the death of Wm. Quan Judge. Theosophists in India hold the deceased in kind remembrance and extend their sincere sympathy to those who were bound to him by ties of loving companionship.

At the conclusion of the ceremonies the funeral proceeded to the East Thirty-fourth Street ferry, whence the body was taken to the

Fresh Pond crematory and there Incinerated. It was accompanied by about twenty-five persons. There were no ceremonies at the crematorium. The ashes will be buried in a cemetery plot owned by Mrs. Judge. E.

### CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

A Parsi Brother from Bombay writes as follows :—  
*The President-Founder's movements.* Colonel Olcott arrived at Bombay on the morning of April 12th, and left the same evening for Sihor, by an invitation of Prince Harisingji, to attend a marriage ceremony of the Prince's daughter. He is expected to return to Bombay on the 28th of April, and sails for Colombo on the 30th to fulfil an engagement to make an official tour. He leaves for Europe in the French mail-steamer, on the 23rd May, reaching Marseilles on June 11.

While in Bombay he was hard at work, all day, visiting, in the scorching sun of April, several Parsi leaders, among them Sir Dinshaw M. Petit, Bart., Mr. K. R. Cama, and others, and conversing with them on the question of the revival of Zoroastrianism.

E.

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*The Mahabharata.* That marvellous and immense Indian Epic, the Mahabharata is being brought out in English for the masses by the well known and enterprising editor and publisher of Sanscrit classics, Manmatha Nath Dutt, M.A., M. R. A. S., of Calcutta, at the astonishingly low price of Rs. 10 only. It is to be complete in 18 numbers, 4 of which have already been issued. It will thus be within easy reach of those whose means are limited, and should command a very large sale. There is an edition of the Mahabharata before the public, but the price being Rs. 50, and the edition limited, the advantages of the opportunity above mentioned can be readily seen. It is expected that the work will be completed during the present year. The opinions of the press are highly commendatory. A neat little edition of the Bhagavad Gita, is also issued separately, in pamphlet form, at 4 annas.

E.

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*Posthumous Humanity.* Dr. Jozef Drzewiecki, a native of Poland, has lately published a Polish edition of "Posthumous Humanity" (D'Assiers)—a work which was so successfully brought before the English-reading public some years ago by Col. H. S. Olcott. It moves on.

*Photographs of Headquarters.* A set of 4 pretty views of the Adyar Head-quarters, have been taken by Mr. N. S. Clark, F.T.S., *viz.*, the East Front, with rose-garden and Adyar Library ; the West Front, where the Annual Convention pictures are taken ; the River (North) Front, with view of the Adyar River, and the River Bungalow, the President's former residence. The four together make a tasteful picture. The size is  $4\frac{1}{2}'' \times 3\frac{1}{4}''$  and the price 8 annas, post-free, for each picture. Send your orders.

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Theosophy in New Zealand has been advancing *The work in New Zealand.* under the united efforts of Countess Wachtmeister, and Miss Lilian Edger, the General Secretary of the New Zealand Section of the T. S., now chartered. The *North Shore Branch, Auckland*, has lately been formed, with Mrs. Draffin as President, and applications for membership in the different Branches are coming in. The Countess lectured at Christchurch before a packed hall containing from 600 to 700 persons. From private advices we learn that this indomitable worker sails for Honolulu on April 18th to visit our loyal Hawaiian Branch, after which she goes to San Francisco : she will be sure to meet a hearty welcome.

E.

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*Final Authority.* *Light* has been publishing some spicy letters relating to the events narrated in Mr. Maitland's "Life of Anna Kingsford" ; especially those connected with her attempt to destroy the lives of Claude Bernard and Paul Bert. In the issue of March 28th, Mr. Maitland, referring to the writers of these, says by way of criticism :

"They do claim the right to dictate to the Gods the offices they shall appoint to their mortal agents. And they venture to speak on behalf of the Gods without having held a particle of intercourse with them, or being able to produce a line of writing in the smallest degree worthy of their authorship. And thus unequipped they enter into the lists with persons who have been for over twenty years in close and frequent communion with the Gods, and can point to hundreds of pages manifestly divine in the highest degree. Indeed, no one having the smallest perceptions of the divine can read, say, the second part of 'Clothed with the Sun'—called 'The Book of the Mysteries of God'—without at once recognising both a doctrine and a diction which transcend mortal knowledge and skill, and which evidently and avowedly proceed directly from the high heavens."

Then, with a few rather sharp words of advice, Mr. M. brings his pointed letter to a close. Having a high regard for the writings above referred to by Mr. Maitland, we yet fail to see why, even admitting the supernal origin of the larger portion of Mrs. Kingsford's *scriptures*, we are therefore bound to believe that Mrs. Kingsford's *actions* were at all times in absolute accordance with the will of these superior intel-

ligences, or gods, with whom she may have been in occasional mental and spiritual rapport.

The attentive reader of Mr. Maitland's "Life of Anna Kingsford" can not have failed to note (and is it possible that Mr. M. himself can have so soon forgotten ?) that the course taken by his brilliant co-worker in regard to the publication of a certain book, caused him great mental anguish, her views thereupon being in direct conflict with his own, and the wrong done him being afterwards acknowledged by her. Surely, it will hardly do to claim perfection for mortal beings, even though they sometimes bring us messages "from the high heavens."

Again, can Mr. M. say, positively, that none of the writers of these letters have ever held communion with the heavenly worlds ? We do not think that any one or two persons can monopolise this communion, and, further, we *do* think that every pure-minded, earnest, large-hearted, self-sacrificing lover of humanity is at times, divinely inspired.

One of the writers in *Light* thinks that the two terrible vivisectors above named killed themselves, by the re-active force of the cumulative astral vibrations so repeatedly set in motion by them in thus heartlessly torturing their helpless victims.

"L. M." says—"When the atmospheres of these men became full of these vibrations\*\*\* their bodies fell under the law of reflex action, and so became interpenetrated by these death-giving vibrations, and their victims were avenged."

This, doubtless had much to do in hastening the death of these men. In Mr. Maitland's "Life of Anna Kingsford," the question as to whether or not her attempts to destroy these heartless vivisectors tended to shorten her own life, is considered and left open for discussion. It is still open.

E.

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The *Behar Times* publishes the following concerning a suggestion which has been made, to the effect that London Theosophists might well accept the guardianship of Hindu Youths who are sent to England to pursue their studies :—

"Many English members of the Theosophical Society, from their knowledge of Hindu habits and modes of living, will be exceptionally fitted to control the arrangements for board and lodging for Hindu students, and to act as their guardians in London. Anglicization of dress and habits has ceased to have any attraction for many Hindus, even of the rising generation, and we think that could the Theosophical Society in London conveniently open a Home for Hindu youths in that city, it would soon come to be largely patronized."

This is evidently a practical idea, and we hope it may be acted upon at once.